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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

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CHRISTIAN UNION. No. 5.

ITS NATURE.

In some preceding numbers I have endeavored to show that, Christian union does not consist in that exact uniformity of speculation, opinion, ceremony, and profession, which it is the object of human creeds to promote and secure. In the present number, I shall present an affirmative view of the subject. Under the guidance of the inspired word of God, I shall explain the essential nature of this all-important union.

I. I begin my explanation by observing that the Savior has presented us with a model of this union in that, which subsists between himself and his heavenly Father. In the memorable prayer which he offered just before his crucifixion, he presented to God the following most instructive and most admonitory petition. 'Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as Thou, Father, art in me and I in thee, that they may be one in us.' In this passage is disclosed to us the essential nature of that union, which as Christians it is our duty to cultivate and maintain. If we determine what kind of a union it is, of which the Savior makes mention in this petition, we shall be able to determine what is the nature of that, which it will concern us to cultivate.

Now, it is obvious to remark, that the union of Christ with God, which is presented in this petition as the model of that, which Christians should maintain among themselves, consists in his ever pursuing the divine glory according to the divine will, for so the scriptures clearly teach. The glory of God consists in his so governing the universe which he has brought into existence, as to manifest himself to the view of his rational offspring to be infinitely worthy of their love, obedience, homage, and trust; and also in his promoting the happiness of his various creatures in the greatest possible degree. It is the glory of exercising almighty power under the guidance of unerring wisdom, with a view to the good of the universe. It is, in a word, a *moral glory*, which is the supreme object of pursuit with Him, who is Light and Love.

The rule or law according to which He pursues this object, is his own will. And his sovereign will, is perfect and immutable rectitude and goodness. His throne is established in righteousness. And, according to this rule or law, He is ever promoting the best good of men and of the whole universe, without one moment's cessation.

Now, in these several respects, there is a union between the Father and the Son. Christ does not seek his own glory; but the glory of the Father, who sent him. This he sought while on earth; and this he seeks in his state of exaltation. And, this end he pursues according to the will of God. He came into the world to do not his own will, but the will of *Him*, who sent him. And it was as his necessary food to do the will of his heavenly Father, and to finish the work, which He had given him to do. It thus appears, that the end pursued by the Father and the Son, is one and the same, viz. the glory of the Father; and that the rule or law according to which this is done, is one and the same, viz. the will of the Father, and that Jesus ever did the things, which pleased the Father; for his language was, 'lo—I am present to do thy will, O my God.'

The union, then, subsisting between the Father and the Son, is not a metaphysical oneness or union; but a oneness or union of will, affection, and co-operation, a union of heart, purpose, and action;—a *Moral* Union. That is, it is a union, which is the result, the effect, the consequence of the Savior's loving and obeying his heavenly Father.

And so the Savior teaches, in many explicit passages. A few of them I will mention. Says he to his disciples, 'continue ye in my love. If ye keep my commandments ye shall continue in my love, even as I have kept my Father's commandments and continue in his love. When ye have lifted up the Son of man, then shall ye know that I do nothing of myself, but as my Father hath taught me, I speak these things. He that sent me is with me; the Father hath not left me alone; for I always do those things, that please Him.'

These passages, indicating the current of revelation on the subject, most plainly teach, that the Savior's union with God is constituted by his loving him and keeping his commandments. Now, this union of Christ with God is the model of that, which it is the duty of Christians to maintain among themselves.

But, it may be inquired, how can this be? How can the Savior's union with God, be the model of a union between men, between fellow Christians? The answer to this question, is obvious. The love of Christ towards God, was the source of a perfect love in him towards men. So would it be with his followers. If they should love and serve God after his example; then would they likewise love one another after his example. All this was implied in the Savior's prayer. It would be impossible for those, who should believe on him, to be united with God in the ways of love and obedience, as the Savior was united with God, without becoming united, at the same time, among themselves. While this is shown to be so by the very nature of the love of God, it is enjoined by specific precepts. 'This is the commandment of God, that we should believe on the name of his Son Jesus Christ, and love one another as he, *Christ*, gave us commandment. If a man say, I love God, and at the same time hate his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This is the love of God, that we keep his commandments; and this commandment have we from him, that he who loveth God, love his brother also.'

It thus appears, that the loving of God after the example of Christ by his disciples, necessarily ensures and promotes love to one another. And hence, his union with his heavenly Father, is with an emphatic propriety proposed as the model of that, which should be cultivated and maintained by all his disciples in all ages among themselves.

II. Confirmation of this point, in abundance and variety, is furnished by the instructions of the gospel revelation.

The position which I am to substantiate by an appeal to the gospel generally, is this, viz. that as the union of Christ with God was the result of his loving Him and keeping his commandments; so by loving Him and keeping his commandments will Christians be brought into an holy union both with God and with one another. In other words, my position is this. *Christian union is neither more nor less than the fruit of gospel obedience.* Let Christians obey the gospel, and they will of necessity become united as brethren. Let them obey the gospel, and the object of the Savior's prayer for their spiritual harmony will be accomplished.

Of this you may be satisfied by a survey of those various precepts, which enjoin the cultivation of the Christian temper and the observance of those obligations, which bind the followers of Jesus together in a holy and friendly community.

Let the followers of Jesus clothe themselves with humility, cultivate the spirit of their divine Master, love one another as brethren, follow after the things which make for peace and the things with which one may edify another, do to one an other as they would be done by, and in all things live honestly according to the plain instructions of the gospel; and they will then be one in the sense, in which the Savior prayed that they might be. It is the severest of reflections on the character of Christ, to suppose it possible, that an observance of his precepts of purity, benevolence, and devotion, will not ensure harmony among his disciples. Were it so, he could not then be styled the prince of peace. Were it so, he could not be received as the Savior, whom the Father had sanctified and sent into the world to reconcile sinners to himself and to each other through love and obedience. But it is not so. Jesus is not destitute of wisdom, power and goodness, to enable him to unite in holy and blessed fellowship. Those, who are disposed to obey his heavenly precepts. Those, who will follow him, shall not walk in darkness, but shall have the light of life. Disunion among Christians is an evil, which is not found in the pathway of Christian obedience. When there are divisions, and contentions, and evil works among the followers of the Lamb, it is not because the precepts of the gospel do not require different fruits, but because these precepts are disregarded, and the impulses of the carnal mind are obeyed in their stead.

Let Christians then keep the commandments of their one and only Lord and Master, and they will dwell together in unity and love, because they will then dwell in that God, who is love, and whose grand injunction to his human family through the Savior is, see that ye fall not out by the way, but love as brethren, be pitiful, be courteous, be tenderly affectioned towards one an another.

But, while a blessed union among his followers will be the result of their obeying the several general precepts, which the Savior has given them relative to the Christian temper and life, there is yet one precept in particular, which claims a more than ordinary share of consideration. It is the precept, which enjoins the observance of the Savior's example as the rule, according to which Christians are to regard each other. It is his *new* commandment. It is that *emphatic* injunction, whose observance is to constitute the test and true discipleship. What, then, is the duty, thus enjoined? And how does it appear, that its observance would ensure union in the Christian household?

We are commanded by Christ to love one an other, *as he has loved us.* That is, his new commandment requires his followers to regard one an other according to those principles, under whose influence he favorably regards them. This duty is enjoined by an apostle, in the following manner: Receive ye one an other as Christ Jesus hath received us, to the glory of God. Now, what is the essential nature of this duty, whose observance is to ensure union among Christians, and to be the test of true discipleship? What is the example of Christ in this particular? On what principles does he receive his disciples? Does he require, in order to his extending to you his favor to eternal life, that your views upon doctrinal points should be as perfect as his own? That they should coincide with his? Alas! if this were the principle, on which his favor was to be expected, who might hope to be saved?

We see, then, that Christian union is to be the result of Christian obedience, as well when we examine the new command, as when we take a more general survey of the subject.

We shall be conducted to the same result, if we look to the doctrines of the gospel, and view them in connexion with the visible church.

Look to this church, as established by the apostles according to the pattern, which was delivered to them from God, by its divinely constituted Head. As members of the visible apostolic church, you all regard God in the light of a Father, Jesus Christ as his only begotten and dearly beloved Son, the Christian fraternity as one company, its spirit that of obedience to Christ, your baptism as a mode of professing your entire subjection to the gospel, its institutions and requirements; and the hope of the Christian calling as the heavenly inheritance in reserve for such as shall be faithful in all Christian duty even unto death. How is it possible, that a church organized on the basis of these doctrines of grace, should not be in harmony with itself? How is it possible, that all the branches of the visible church, in all parts of the world, being built in this divine foundation, should not be in harmony one with an other?

Thus it appears, that the doctrines are not against the precepts, nor the precepts against the doctrines, of the gospel; but that they both, in divine unison, inculcate and enforce a condition of harmony among Christians on the simple and single principle of obeying the Gospel.

So indeed are we led to expect it must be, by what is said in the Savior's prayer on this subject.

The Savior prays, that his followers may be one in himself and in his Father. His expression is 'one in us.' His meaning is, that the union, which he prayed might subsist among his followers, should be the effect of their loving and serving his heavenly Father, under the guidance and influence of his own instructions, example and grace.

It thus appears, that the manner, in which Christian union should be promoted, is as plainly made known to us, as is the duty of promoting such union. It is by obeying the will of God, as that will is revealed in the gospel.

III. I am prepared to expect, that the evangelical views of Christian union presented in this number will meet with different kinds of reception from different portions of the community.

Is there not a class among us, who will express themselves in some such manner as the following, on faithfully attending to what I have thus far said? We are surprised, rejoiced, admonished, excited, encouraged, in regard to religious concerns. We have never paid much attention to this subject. We have supposed, that religion was a dark something, for priests to quarrel about; a something, which we could not understand, and which could do us no essential good for time or for eternity. Such views are permitted to take possession of us, through the influence of the divisions among Christians, and of dogmatism and intolerance in too many of the clergy. We now see, that we have greatly erred; and greatly sinned in so erring. We should have gone to Jesus for instruction. Blessed be God, it is not too late to learn of Him yet. The gospel, as preached by him, we will henceforth prize above all things else. Under its influence we will seek to be united to our heavenly Father, and to be one with all who love the Lord Jesus in sincerity. To all who thus purpose, we bid a most hearty God speed.

From the upholder of human creeds, I shall have a cold reception, and more than this. He will insinuate that there is soul destroying heresy in my doctrines. The church is undermined. There will be, if such a doctrine shall prevail, no such union among Christians, as creeds are designed to promote. Each man will believe for himself, under a sense of his individual responsibility. Creeds will lose all their power, Christians will be all on an equality. There will be no head in the church but Christ. And different opinions will—at least may—be held, without experiencing salutary anathemas. And who shall measure the evils, that will follow.

My brother, respected and beloved in the Lord, raise your eyes to the solar system. You behold various planets revolving around a common centre, each in his own orbit. Is not the system one of beauty, wisdom, order, perfection? Could you mend it? Why not, then, permit each soul to revolve around the sun of righteousness, in its own orbit? Let such be the case, and then will the harmony, beauty and perfection of the moral system, correspond to the same glories in the system.

N. W.

THE CHIEF EVIL OF WAR.

[From Dr Channing's Lecture.]

I now proceed to consider, first, as I proposed, the chief evil of war. The chief evil of war! What is it? What induces us to place war at the head of human calamities? In replying to these questions, I shall not direct you to the physical sufferings of war, however great or terrible. Death in its most agonizing forms; the overthrow of proud cities; the devastation of fruitful fields; the impoverishing of nations; famine; pestilence; these form the train of victorious war. But these are not the distinguishing evils of war. These are inflictions of other causes much more than of war. Other causes are wasting human life and joy more than battles. Millions indeed die by the sword; but these millions are as nothing, compared with the countless multitudes who die by slow and painful disease. Cities are overthrown by earthquakes as well as by armies, and more frequently swept by accidental conflagrations than by the flames of war. Hostile bands ravage the fields; but how much oftener do whirlwinds, storms, hurricanes rush over land and sea, prostrating harvests, and destroying the labors of years on a scale so vast, as to reduce human devastations to a narrow extent. The truth is, that man is surrounded with mighty powers of nature which he cannot comprehend or withstand; and, amidst their beneficent operations, all of them inflict much suffering What distinguishes war is, not that man is slain, but that he is slain, spoiled, crushed by the cruelty, the injustice, the treachery, the murderous hand of man. The evil is Moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew man, it would do little. It turns man into a beast of prey. Here is the evil of war, that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of sufferng his study and end; that man, whose office it is to avert and heal the wounds which come from nature's powers, makes researches into nature's laws, and arms himself with her most awful forces, that he may become the destroyer of his race. Nor is this all. There is also found in war a cold-hearted indifference to human miseries and wrongs, perhaps more shocking than the bad passions it calls forth. To my mind, this contempt of human nature is singularly offensive. To hate, expresses something like respect. But in war, man treats his brother as nothing worth; sweeps away human multitudes as insects; tramples them down as grass; mocks at their rights; and does not deign a thought to their woes.

These remarks show us the great evil of war. It is moral evil. The field of battle is a theatre, got up at immense cost, for the exhibition of crime on a grand scale. There the hell within the human breast blazes out fiercely and without disguise. A more fearful hell in any region of the universe cannot well be conceived. There the fiends hold their revels and spread their fury.

To many, the physical evils of war are more striking than moral. The outward impresses multitudes more than the inward. It is because they cannot look inward, because they are too earthly and sensual to see and comprehend the deformity of a selfish, unjust, malignant soul. The outward evils of life are emblems of the inward, and are light when severed from these. The saddest view of war is, that it is the breaking out of the human heart, revealing there what is more awful than the miseries which it inflicts. The death-groan is fearful; but how much more appalling the spirit of murder which extorts it.

Suppose two multitudes of men, each composed of thousands, meeting from different countries, but meeting not to destroy but to consult and labor for the good of the race; and suppose them, in the midst of their deliberations, to be smitten suddenly by some mysterious visitation of God, and their labors to be terminated by immediate death. We should be awe-struck by this strange, sudden, wide-spread ruin. But reflection would teach us, that this simultaneous extinction of life in so many of our race was but an anticipation or peculiar fulfilment of the sentence passed on all mankind; and a tender reverence would spring up, as we should think of so many generous men coming together from so many different regions, in the spirit of human brotherhood, to be wrapt in one pall, to sleep in one grave. We should erect a monument on the solemn spot; but chiefly to commemorate the holy purpose, which had gathered them from their scattered abodes; and we should write on it, 'To the memory of a glorious company, suddenly taken from God's ministry on earth, to enter again, (a blessed brotherhood,) on a higher ministry in heaven.' Here you have death sweeping away hosts in a moment. But how different from death in a field of batle, where man meets man as a foe, where the countenance flashes rage and the arm is nerved for slaughter, where brother hews down brother, and where thousands are sent unprepared, in the moment of crime, to give their account. When nature's laws, fulfilling the mysterious will of God, inflict death on the good, we bow, we adore, we give thanks. How different is death from the murderous hand of man!

Allow me to make another supposition, which may bring out still more strongly the truth on which I now insist, that the great evil of war is inward, moral; that its physical woes, terrible as they may be, are light by the side of this. Suppose then, that in travelling through a solitary region, you should catch the glimpse of a distant dwelling. You approach it eagerly in the hope of hearing a welcome after your weary journey. As you draw nigh, an ominous stillness damps your hope; and on entering, you see the inmates of the house, a numerous family, stretched out motionless and without life. A wasting pestilence has, in one day, made their dwelling a common tomb. At first you are thrilled with horror by the sight; but as you survey the silent forms, you see on all their countenances amidst traces of suffering, an expression of benignity. You see some of the dead laying side by side, with hands mutually entwined, showing that the last action of life was a grasp of affection; whilst some lie locked in one another's arms. The mother's cold lips are still pressed to the cheek of the child, and the child's arms still wind round the neck of the mother. In the forms of others, you see no ambiguous proof that the spirit took its flight in the act of prayer. As you look on these signs of love and faith stronger than the last agony, what a new feeling steals over you! Your horror subsides. Your eyes are suffused with tears, not of anguish, but of sympathy, affection, tender reverence. You feel the spot to be consecrated. Death becomes lovely like the sleep of infancy. You say, Blessed family, Death hath not divided you!

With soothed and respectful sorrow, you leave this resting place of the good, and another dwelling, dimly descried in the horizon, invites your steps. As you approach it, the same stillness is an augury of a like desolation, and you enter it expecting to see another family laid low by the same mysterious disease. But you open the door, and the spectacle freezes your blood, and chains your steps to the threshold. On every face you see the distortion of rage. Every man's hand grasps a deadly weapon; every breast is gored with wounds Here lies one, rived asunder by a sword. There, two are locked together, but in the death-grapple of hatred, not the embrace of love. Here lies woman, trampled on and polluted, and there the child, weltering in his own blood. You recoil with horror, as soon as the sickness of the heart will suffer you to move. The deadly steam of the apartment oppreses, overpowers you, as if it were the suffocating air of hell. You are terror-struck, as if through the opening earth you had sunk into the abode of fiends; and when the time for reflection comes, and you recall the blessed habitation you had just before left, what a conviction rushes on you, that nothing deserves the name of woe, but that which crime inflicts. You feel, that there is a sweetness, loveliness, sacredness in suffering and death, when these are pervaded by holy affections; and that infinite wretchedness and despair gather over these, when springing from unholy passion, when bearing the brand of crime.

I care not so much in any thing for multitude as for choice. Books and friends I will not have many. I had rather seriously converse with a few than wander among many.—*Bishop Hall.*

[From the Western Messenger.]

MYSTERY, REASON, FAITH.

Mystery—Reason—Faith. These three subjects are closely connected together. One runs into the other, and the understanding of one may help us to understand the other.—We propose to remark on each of them, and on their relations each to the other.

Mystery is a name of ignorance. It suggests that, of which something may be known, but about which, as yet, we know nothing. As we travel on and ascend to the summit of the hill, a bank of vapor rises up between us and the prospect. Behind it may be a valley with its shining river, or a hill surmounted by temple or tower or town. Something is there. But what, we know not. It is a mystery. This is the scripture use of the word. In Matthew 13: 11, for example, we read—'Because unto you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given.' These mysteries as appears from the connexion, were truths respecting the nature of Christ's kingdom and the reception of his religion, which were as yet unknown. Our Savior says that the multitude were unable to understand them, but his disciples were, and he proceeds to disclose them. A mystery is a secret—a thing unknown. When it is revealed and disclosed, it ceases to be a secret, a thing unknown—a mystery. The mystery is done away—light shines in—the truth appears.

An illustration may aid us in understanding this subject. In reading a history containing an account of the first discoverers of this continent, we cannot but feel how great must have been the awe and wondering curiosity of those early navigators, as one sign after another gave indication that they were approaching a new world. Enter the bark of Columbus as his prow neared these unknown coasts. Every seaman even, is looking over the side of the vessel to speculate on a weed, or an unknown plant, or the branch of a tree from no European shore, that is drifting by. A bird on weary wing seeks the refuge of their vessel, and the very air seems to their watchful senses to carry in its bosom the odors of the land. But what land is it?—and what its character? Is it lined by whirlpools and quicksands? Do currents set in, to draw their vessel on a coast of rock? Is it a desolate island that for ages, in solitude, has reared its cliffs against the eternal roar of breakers, or is it a fertile continent? What people, if any, shall greet them? Savages rushing down with shouts and war clubs, or a civilized race, crowned with cities and useful arts, approaching to give the hand to the comers from an unknown world? All is unknown; all is mystery. The whole West was to them embosomed in Mystery.

But they approached the shore; they landed; new navigators came: travellers explored the interior, crossed its mountains, sailed up its rivers, became acquainted with its inhabitants, and thus, slowly, the mystery was done away.

These voyagers returned to their own countries. Europe, to whom this whole region was invested with mystery, listened with awe. And from before her eyes the veil of mystery was withdrawn and the secrets of half the globe laid open.

Till the sailing of these early navigators, all west of the European islands was a mystery; afterwards the mystery was disclosed and done away.

Thus all men stand on the coast, ready to embark on a sea, which no one has visited and returned. Its shades hide mysteries which man cannot fathom. No voyager has gone from this world to explore them and returned again. But from that world, as it were from beyond the going down of the western sky, God has sent a messenger, even his own Son, to reveal to us so many of its secrets as it is good for us to know. He has revealed some of its mysteries, and being revealed, they cease to us to be mysteries.

The world is full of mysterics. The chamber in which the infant opens its eyes, is a universe of mysteries. The father's voice, the mother's smile, are revealing slowly the mysterious world of the affections. The child solves many of these mysteries, but as the circle of knowledge is enlarged, it still is always bounded by a wall of mystery. The sun that awakens it at morning and again at night looks into its window to bid it farewell—the tree that shades his house and into whose branches the birds come and sing before the dews are dry—the cloud with shining edges that moves across the sky, calm and stately like the chariot of an angel, all are mysteries. Nay; to the grown up man there is not a thing which the hand touches or on which the eye rests, which is not enveloped in mystery. The flower that springs at my foot, who has revealed the wonderful secret of its organization? Its roots shoot down, and leaf and flower rise up and expand into the infinite abyss of mystery. We are like emigrants travelling through an unknown wilderness. They stop at night by a stream of water, they tether their horses and set up their tent and build a fire. And as the flames rise up, all within the circle of a few rods around, is distinct and clear in its light. But beyond and bounding this, rocks dimly seen and trees with vague outline stoop forward to the blaze; and beyond, the branches creak, and the waters murmur over their bed, and wild and unknown animals howl in the dark realm of night and silence. Such is the light of man's knowledge, and so is it bounded by the infinite realm of mystery.

The world then is full of mysteries. But so far as religion is concerned, it has chanced most unhappily that men have made *articles of faith* out of *mysteries*, made them the most important articles, and looked on religion as if its main purpose were to introduce mysteries into the world. From these things have arisen very much of the idle theology and of the miserable disputes that have disgraced Christendom. That which is the most important fact practically in this subject is this, viz.—that there are less mysteries in the world now than there were before Christianity. Christianity has not added to the number of the mysteries but has lessened their number. And not only this, those which it has done away were those of the most important character to man. I would repeat that the number of mysteries in the world now, is not so great as before the coming of Christ; that Nature has more mysteries than revelation.

Before that time, death and a future life were enveloped in mystery Where are the dead? Do they yet live?—and do they love? Parents and children, with breaking hearts ask these questions:—but neither priest nor oracle could give an answer: the tombs were silent and from the heavens came no voice of reply.

But this mystery no longer exists. Christianity has done it away. The dead live and they love. So far as the great truth of Future Life is concerned, it is revealed and stands as clear before us as the mountain from whose wooded sides the mists are rolled away by the rising sun.

The character of God, before the coming of Christ, was unknown. What is the character of this power or of these powers above me? It is the most important question that a human being can ask, for on it his destiny teems. But all before Christ's time was uncertain. From the ferocious religions of the North, to the sensual and luxurious religions of the South, a thousand answers were given. The wisest sage, when he approached this subject, was lost in doubt.

All was mystery. But Christianity has removed the mystery that surrounded the character of Deity. It has disclosed that He is a Father. And by the light of his divine word, we read history and experience and our own hearts and the world around us, and we know that He is a Father. The mist—the mystery—has sunk to the earth, and the sun, full-orbed, shines clear in the heavens.

The doctrine of God's forgiveness of sin, on repentance, was a mystery. So far was it from being known before the coming of Christ, that it was hardly dreamed of. The favor of God was purchased, equivalent for equivalent, by loud honors, by the sheaves of corn, by hecatombs of oxen. The offerings that hung about the temples of the heathen, were but so many signs of their ignorant and unworthy notions of God. When men had done what the Gods had condemned, they did not hope for forgiveness on repentance; they purchased exemption from punishment by offering their treasures: by the sacrifice of what was dearest to them. And he sense of guilt became so oppressive sometimes and the fear of divine vengeance so overwhelming, as to stifle the strongest affections, ill parents again and again laid their own children on the altar, to appease the wrath of their deities.

But this mystery, Christ has done away. He has taught that the favor of God returns and rests on the soul of every sinner who sincerely repents. Were there time, we might go on to describe other truths that were mysteries before the coming of the Savior, but which are so no longer.

We do not mean to say that all mysteries are revealed by Christianity. Only those are revealed which it was important for us to understand. The shades are pressed back, the circle of light is enlarged by Christianity—immensely enlarged—but that circle is still bounded by the infinity of mystery, which eternity only can disclose to us.

But much has been made known. And here so far as religion is concerned comes in the word of Reason. That reason unaided, would never have solved these mysteries, would never have penetrated through them and discovered the truths which they veil, we have the evidence of forty centuries before Christ to show us. The unhappy errors of the ignorant, the baffled inquiries of the wise, the superstition and the skepticism of age after age, show how short sighted reason is, and how great was the need of Revelation. But these are truths to which it is competent. It ponders these truths, comprehends them, appreciates them, gains light from them for the guidance of the will, and through them and in them discerns high and holy and everlasting objects for the affections. Here it sometimes seems to be thought are the limits for the use of Reason in Religion. To us it seems that here is but the beginning of its office. As Reason begins, by the aid of revelation, with conquering truth from the realm of mysteries—it ends with carrying the soul forward on the other side, by the aid of revelation, into the realm of faith.

(*To be Continued*)

ADVICE TO CLERGYMEN.

'Take heed to yourselves, that your graces may be maintained in life and in action.

For this end, preach to yourselves the sermons you study, before you preach them to others. If you were to do this for your own sakes, it would be not lost labor. But I principally recommend it on the public account and for the sake of the church. When your minds are in a holy frame, your people are likely to partake of it. Your prayers and praises, and doctrine will be heavenly to them. They are likely to feel it when you have been much with God. That which is on your hearts most, will be most in their ears. I confess I must speak it by lamentable experience, that I publish to my flock the distempers of my soul.

When I let my heart grow cold, my preaching is cold, and when it is confused, my preaching is confused also. And I have often observed in the best of my hearers, that when I have grown cold in my preaching, they have grown cold accordingly. The next prayers I have heard from them, have been too much like my sermons. You cannot decline and neglect your duty, but others will be losers by it as well as yourselves. If we let our love decrease, and if we abate our holy care and watchfulness, it will soon appear in our doctrine. If the matter show it not, the manner

will: and our hearers are likely to fare worse for it. Whereas, if we could abound in faith and love and zeal, how would they overflow to the refreshing of our congregation! Watch, therefore, brethren, over your own hearts. Keep out lusts and worldly inclinations, and keep up the life of faith and love. Be much at home, and be much with God. If it be not your daily, serious business to study your own hearts, to subdue corruptions, and to walk with God, all will go amiss with you, and you will starve your audience. Or if you have an affected fervency, you cannot expect any great blessing to attend it. Above all, be much in secret prayer and meditation. There you must kindle your sacrifices.'—*Baxter.*

DR. CHANNING'S WRITINGS IN FRANCE.

The following article is copied from the New York American, where it appeared under the head of "European Correspondence.'

Paris, Jan. 1, 1839.

A literary lady of this capital, Madame Swanton Belloc has issued a good translation into French of Dr Channing's 'Remarks on American Literature.' She has given her work too broad a title, viz:—'An essay on the present State of Letters in North America, and upon the importance of National literature.' Her well written introduction comprises a sketch of Dr Channing's public and private character taken from Miss Martineau's text. Madame Belloc's acquaintance with the nature and extent of American Literature is very imperfect. She presumes that because Chateaubriand, Chevalier and De Tocqueville furnished no chapters on that topic, no materials existed. This is the common conclusion of the French Republic of Letters. The lady supposes Dr Channing to be the precursor and apostle of American intellectual redemption, crying out, like St John in the desert. She acknowledges that his literary example and lessons are not more needed in the United States, than such morality as he inculcates with so much eloquence, is for the French public; 'who, while they develope their intellectual faculties, neglect their moral and religious being.' I am exceedingly glad that his ethics are at length introduced to the French.

Mademoiselle Belloc has in press, a version of the Doctor's *Remarks on Education*; and a large edition of it is to be sent forth at a small price per copy from a motive of religious beneficence. Every tribute paid to our exalted moralist should interest all Americans. If, therefore, you have not already placed on your page the following editoral paragraph of the London Courier be pleased to print it with this epistle:

'There are Unitarian divines, without whose works no English Bishop would deem his library complete. Some of the brightest ornaments of our Episcopal bench, during the last century, are claimed by the Unitarians as their own; for the distinction of Unitarianism, be it remembered, is of very recent date, and at no very remote period, clergymen of the Church of England did not think it necessary to vacate their livings when they openly avowed their adherence to the religious tenets of Milton, Newton and Locke. What English divine of any eminence would wish to be without the writing of Channing, to whom even a Philpots would scarcely deny his admiration.'

FOR THE REGISTER AND OBSERVER.

In the little village of W——, there has lately been, what is termed a revival of religion. Having never had an opportunity of attending a protracted meeting, and being altogether unacquainted with the procedures of such an assembly, my conscience accused me not of unchristian curiosity or sectarian design, when I crossed the threshold of their humble church, to mingle for an hour, in their religious exercises. There were many assembled, and it was evident there was an unusual excitement which was fast paving the way, for the accomplishment of their great and glorious purposes. Deeply am I aware, that when we enter the temples which have been consecrated to the worship of the only living, and true God, that such should be the devotional temperament of our minds, as utterly to exclude every earthly thought: yet, still more deeply am I aware, that for me, such frames of mind are 'like angel's visits, few, and far between.' And first, I could not but observe, that females mostly composed this congregation. I am always pained, at a scene like this: I cannot bear that the domestic circle should thus be rent asunder: that while all are striving for the same prize, that one should be of Paul, another of Apollos, and another of Cephas: better, far better were it that father and mother, brother and sister, should each yield some trifling, unessential point, if, by so doing, they could worship their Creator in peace and harmony. But there were mothers without their partners, sisters without brothers, daughters without either father, mother or brother. And why is it thus? Surely it is not because man does not as deeply feel the importance of attending to the concerns of his immortal nature: surely it is not because he is less susceptible to the appeals of conscience, and the blessed influences of Christianity: Oh no! but I fear it is this: that woman, feeble and timid, more easily yields to the suggestions of others, that she examines not sufficiently, the basis of her own independent faith; that she confides too much in others, not enough in herself to search, by the help of God, for the truth, but is more easily carried about by every wind of doctrine, receiving those things as essential to salvation, which are but the unrefined metal, but from which, the stern logic of man's firmer mind dares to extract the pure and precious gold. But I digress. The services were introduced by the hymn, commencing,

'Come all ye heavy-laden souls,
By sin and doubt oppressed:'

Beautiful! truly beautiful! And was the call made in the spirit of Christ? I doubt it not! Never did I doubt the sincerity, of him who willingly takes up the cross, to preach what he believes to be the truth, to a benighted world. But *where*, did he bid them come? To Jesus, it is true! but they must first come to *him*: they must first tell *him* of the need they felt of a Savior, they must lay the burden on *his* shoulders: *his* intercessions must rise for them to the bar of God, while the groans of their sin-sick souls, must echo from the walls of their earthly temple, that all therein might hear. And it is well! If such they deem their duty, such is their duty. Doubtless they are winning the prize they seek, and if they enter not the temple by the same gate with us, to them it is beautiful! Let them enter; they certainly have a right to choose for themselves. But, ill does such publicity harmonize with my feelings; and as one by one the stricken ones approached the altar, lowly to bend the knee amid that thronging crowd, I could not help reverting to the words,

'Go to dark Gethsemane,
Ye who feel temptation's power:
There your Savior's conflict see,
Watch with him one bitter hour,
Turn not from his griefs away,
Learn of Jesus Christ to pray.'

And, is not such, ever his example? Did not the mountain and the desert witness his struggles, where no eye but his Father's could penetrate? And does he point to any intercessor between man and his Savior? Is not he the only mediator? True, the fervent prayers of the righteous, may avail much for us, but will they avail without our own? And again, is not his call a call of love? Then why appeal so much to the principle of fear? Truly, my harp must have been unstrung within me, for I found not a single chord, that would vibrate to the teacher's words. Yes! I feel that within my own heart, deep lay the fountains of error. How wise is it, that all are not constituted alike! These words spoke comfort to many a mourner: they were balm for many a wound: but, gentler and far more sweet, must be the tones that win *my* soul to Heaven: and if in vain I seek for them from human lips, Oh! may I fly to Jesus, and find them there.

L.

STATE LUNATIC ASYLUM.

[Extracts from the Report of Dr. Woodward the Superintendent.]

It is now more than a year since we commenced having religous worship in our chapel. During that time, with very few exceptions, we have had *two* regular meetings on each Sabbath; more than *one hundred* sermons have been preached to our congregation by about *thirty* clergymen of different denominations. At the present time we have a regular chaplain. We have a choir of singers who perform very acceptably every Sabbath: in the course of the season, from *thirty* to *forty* patients have belonged to this choir, on some occasions the music has been led by a patient; we have never less than *two*, and generally *three* or *four* musical instruments in our choir.

It was our design at the commencement of religious worship for the insane, to give our chapel all the solemity of a church dedicated to Almighty God, and to our religious exercises all the dignity and character of other religious assemblies; for this purpose we employed a regular preacher, assembled a choir of singers, and adopted the same hours of meetings, that are customary in New England churches.

We soon found, that to carry out our plans to perfection in this important part of moral management, we must have the aid and assistance of every person employed in the Hospital. If individuals choose to attend church elsewhere, it was proof to the minds of our patients that other places were preferred, and of course supposed better. This, to many, seemed at first, too arbitrary. Almost every one employed at the Hospital had attended some one of the churches in the village, paid his taxes, and owed or rented a seat for which he had paid, or was obligated to pay. After much deliberation, it was resolved to make a decided stand, and make a regulation that every officer of the Institution must attend worship in the Chapel on the Sabbath, and nowhere else. The example was set by my own family, my Assistant, the Steward and Matron. With an unanimity and disinterested zeal worthy of all commendation, did our whole family come into the measure, and have persevered, without a desire of change, to this time; to this most benevolent and necessary action of our whole body for the perfection and beauty with which this part of our plan of management has been accomplished.

The number of patients that have been in the Hospital since the chapel was dedicated, is *three hundred and seventy six*, of which number *three hundred and fourteen* have attended religious worship. Of the *one hundred and seventy seven* that have been admitted during the last year, *one hundred and forty four* have been in the chapel more or less.

The number that assemble on each Sabbath varies from *one hundred and twenty* to *one hundred and forty*, making with our family, a congregation of from *one hundred and seventy five* to *two hundred*.

The order and decorum of those meetings, has been to all who have witnessed them, no less gratifying than surprising; the patients have, almost without exception, felt the importance of quiet and order.

The power of self-control, which many excited patients have exercised in the chapel during the hour of worship, a control which no motive could induce them to exercise elsewhere, is itself a most forcible argument in favor of religious worship for the insane.

Many interesting examples might be given of the restraint which these occasions have imposed, which exhibit in a strong light, the influence which our institutions of religion have upon the character of our citizens, even when insane.

On the evening previous to the dedication of the chapel, a patient was brought to the Hospital, who had been quite furious and excited for a considerable time; he was so much fatigued by his journey, that he went immediately to bed, and we hoped would be quiet and rest well through the night; after midnight he arose in great alarm, rushed to his window and broke the glass as rapidly as possible. The disturbance which he made, aroused me and others, and we were immediately in his room; he was exceedingly agitated and declared that enemies were breaking into his room and he was fighting them off. He was placed in a strong room and suffered to remain till morning. When I visited him in the morning, he was composed and peaceable; having learned that we were to have a public meeting in the chapel, he proposed to attend. I expressed some fears that he would not be able to control himself; but upon receiving a pledge, consented that he might attend. During the service he was perfectly quiet and conducted with the utmost propriety; the next day he again broke his window on the same pretence. He continued considerably excited for some time after, but attended chapel every Sabbath and conducted with the utmost propriety. He recovered favorably and was discharged in less than three months.

Some time in the Spring, a female patient came into the Hospital in the highest state of excitement; she disturbed the whole establishment for *three* or *four* days and nights previous to the Sabbath. On Sabbath morning she appeared more composed, but far from being quiet; when I visited the hall in which she was confined, she approached me very respectfully and asked if she could attend meeting. I told her our rules were very rigid and I was afraid she could not observe them strictly; she inquired what they were, and was told that she must sit still, be quiet and attend strictly to the preacher; she promised to do all and was permitted to attend. She was still till the choir began to sing, when she struck up loudly, but not discordantly with the choir; she was gently checked by the attendant who sat beside her and requested not to sing; she replied in a whisper, 'That was not in the pledge to the Doctor.' She however, concluded to desist.

After the service was over, she complained bitterly that she was not permitted to sing unmolested, and declared that if she went in the afternoon she would sing at any rate. I was informed of her determination and sent word to her, that as she was not accustomed to sing with our choir she must defer it till she had some opportunity to practise with them, when we should be very glad of her assistance. She hesitated a minute, and then said, 'give me a cracker, with the aid of that I think I can stop my mouth and keep still.' The cracker was given her; during the singing she used her cracker, and went through the service perfectly well, and, although often much excited, she has always conducted with propriety in the chapel.

Within a few days a man came into the Hospital in the state of most furious mania. He arrived in the evening, passed a disturbed night and was greatly excited the following day. The next night he was more calm, and was removed to a more comfortable apartment than he had previously occupied. This was on Friday morning. When I entered the hall in which was his apartment, to make my morning visit, I found him in great excitement, having just broken every thing within his reach, and exhibiting the greatest violence. When the attendant went to his room he made a desperate attack upon him, tried to strike, kick and bite all who assisted in holding and securing him with proper confinement. He soon became more calm, and the remainder of the day and the next he was composed and quiet, and promised that he would scrupulously observe every direction that I should give him.

The next day, being the Sabbath, I found him in bed, calm and quiet; he expressed a desire to attend religious worship in the chapel; on receiving his pledge he was permitted to attend. He conducted with the utmost propriety, and although yet quite insane has attended regularly each chapel exercise since, and has appeared as well as it is possible for any man whatever to appear.

On the same day that the last named patient came into the Hospital, another man equally violent and insane was also admitted. He was not as manageable at first as the patient last mentioned, but tore his clothes and refused in any way to be covered. During the whole of the Sabbath he was naked in his cell, and wholly destitute of self-command and self respect.

In the course of the next week he became more composed, consented to wear his clothes, and was removed to a more comfortable apartment. He was pleasant, but quite insane and considerably boisterous. On the Sabbath, which was the last, he proposed to attend chapel; on his conforming to the rule, consent was given that he might attend. He went during the day, was greatly delighted with the meeting, and has since changed in the most favorable manner; he appears at this time to be rapidly recovering.

Some time in the winter, a young woman was brought to the Hospital, whose mind appeared perfectly demented; she talked incessantly in the day time and most of the night, and there appeared to be no amendment in the case for a long time. One Sabbath morning while talking in her indistinct and rapid manner as usual, I proposed to her to attend chapel more to see what influence the proposition would have upon her mind than from any expectation that she would consent to go or would command herself if she went. She expressed a desire to attend, and was permitted; she was perfectly silent and quiet for the hour, made not the least disturbance, and returned regularly to her room; no sooner had she done so than she commenced talking again, and continued to do so for weeks, although the same disposition to talk remained. She ultimately recovered, and the first motive which was effectual to excite self-control, was the desire and determination not to disturb the religious exercises of the Sabbath. *The benefit of one hour of self-control in such a case, from such a cause is incalculable.*

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CELEBRATION.

Mr. Editor.—The Twelfth Anniversary of the Twelfth Congregational Sunday School was celebrated recently, of which it is my purpose to give to your readers a short account, as my belief is that a portion of your readers are deeply interested in these occasions.

This celebration was in the Vestry of the Church. A large portion of the children were present with their teachers, and many of their parents.

The exercises were commenced by the singing of a hymn by the teachers and pupils united. A prayer was then offered by the Rev. Mr. Barrett, the Pastor of the Society; after which another hymn appropriate to the occasion was sung by the teachers. This was followed by an Address from Mr. Artemas Carter, one of the teachers of the school. It is sufficient to remark of this performance, that it was characterised by sound sense and chaste composition. It was addressed to parents and teachers, and was a faithful delineation of their respective duties and responsibilities in connexion with the Sunday school. It must have left a good impression on the minds and hearts of both. The children were then addressed by one of their own number—Master Kuhn. This address was brief, simple and appropriate, and listened to with deep attention by young and old. It gave a rapid sketch of the origin of Sunday schools, spoke of their value and importance, and the gratitude which children should feel, and manifest in the instructions of their kind and faithful superintendents and teachers.

The exercises were brought to a close by a responsive hymn sung alternately by the teachers and children. The occasion was a happy one, and must be productive of the best results on the minds of all who were present. New zeal must be enkindled by it in the cause of Sunday school instruction; and deeper feelings in the worth and beauty of our holy religion.

G.

God hath given to mankind a common library—his works; and to every man a proper book—himself.

A FINE PREACHER.

'That's a Fine Preaching!'—So said a good man, as we were retiring from the meeting house, when, for an hour, our ears had been filled with sounds as void of meaning as they were unearthly. I wondered how any person of common sense could call that good preaching; but as I dislike speaking against a minister, I refrained from expressing a contrary opinion. As however such expressions as the above are often heard, it may not be amiss to give a rule by which to judge of the character of sermons. There are several that I employ, but I will give but one.

One mark of a good sermon is this: *you can easily remember it.* You may not be able to remember all of it, or any part of it, word for word; yet you will easily recollect the subject of the discourse, and the leading thoughts presented in it. Not long since I listened attentively to a discourse of fifty minutes, and had I been required, at its close, to give an account of it, I could scarcely have presented two ideas it contained. Indeed, the speaker seemed to have no ideas, but made it his great object to link words together.

Reader, whenever you hear a man praising a senseless sermon, ask him how much of it he can remember.—*Cincinnati Journal.*

CHRISTIAN REGISTER.

BOSTON, APRIL 27, 1839.

THE PRESBYTERIAN CASE.

This contest is of much interest, to all denominations of Christians—but most so to that portion of the Christian world, which stands foremost in opposition to all spiritual domination and is laboring to make every man free in Christ. For the legalities of the case we care little. But we dwell on its source, its spirit, its promise, with much satisfaction—with kindling hope.

While we contemplate the subject in this light, we feel animated and strengthened. We have not labored in vain. The seed we have sown has taken root, and begins to bear its proper fruit. If we faint not we shall soon reap a more abundant harvest. The holy principles for which we have struggled and suffered no little reproach, are shedding their quickening, resistless energies into the bosom of every church in our country. The stagnant blood begins to flow, and the heart to swell beyond every restraint imposed on its loftier impulses—its divine aspirations. There is a spirit in man, and the inspiration of the Almighty hath given him understanding. The attempt to constrain and bind these inspirations is vain and impious. Fruitless is it to fight against the progress of these free life-giving principles. They are in harmony with the intelligence, the refinement and the civilization of the age, and cannot therefore be successfully resisted. They are workers together with God for the redemption and elevation of man, and greater therefore is he that is in them and with them, than all that is against them.

What is the origin of this difficulty among the Presbyterians? It is an effort on the part of those, we deem more enlightened and politic, if not more liberal, to bring Calvinism into conformity with the advanced intelligence of the times, to place it on a new and less exposed basis, to conceal by a haze of choice words, its more revolting features and to throw a philosophical veil over its grosser deformities. It is the application of a new philosophy to the explication of old dogmas. It is a substitution of modern garments for its antiquated and decayed robes. There are many enlightened men in the Presbyterian church, who see clearly that the effort to sustain Calvinism, as it has come down to them, much longer, is hopeless. Hence the attempt to modify and reconstruct it, to give it a milder, a more attractive and rational form. Will the attempt succeed? We think it will not. Calvinism admits of no modification. Moderate Calvinism sounds to us very much like a contradiction in terms. It is a nicely adjusted, balanced and compacted structure. Remove or change the position of one stone, and the whole tumbles into ruin—not one stone will be left standing upon another. Either our nature is totally depraved or it is not. If it is not, if it has the least particle or spark, or trace, or motion of goodness about it or within it, then it is not totally depraved, and Calvinism is false. Either there is an eternal, arbitrary election, or there is not. Either man is utterly incapable of doing any thing to effect his salvation, or he is not. There can be no modification, no mingling of elements, no mixing of sweet waters with bitter. It is a stern, unyielding, iron system. It must reign unrivalled, or unconditionally abdicate its throne. Compromise is abhorrent to its nature. The moment it starts in the least from its moorings, it is on high and giddy waves. It is driven by the winds and tossed. It is on storm-vexed seas, where it must wreck and sink, and as we trust never to rise.

Two adverse conceptions of Christianity prevail in the world. One conception of it is, that Christianity is a system devised by God, to remove obstructions in the way of man's salvation, to appease his justice, and by the application of irresistible influences, to secure the salvation of a portion of the race.

The other conception of it is, that Christianity is a supernatural array of moral means, motives and influences, designed to operate on man as a free agent, in accordance with all there is good, generous and exalting in himself, in life, in the vicissitudes and beneficence of nature, in the beauty and sublimity of the universe. There is no medium between these two conceptions. The moment the former is abandoned, there is no consistent or comfortable stopping place till we arrive at the latter.

These new school theologians may with a world of toil and vexation, rear some thing, on which they can sit for a while and talk of fate and free will. But it will not do. It will on the sand, and when the floods come and beat against it, it will fall, and they will find some difficulty in making their way from its ruins. The plant they are so carefully nurturing is feeble and sickly. It has no depth of earth, and when the sun rises with a burning heat (and it will rise,) it will wither away. Why can they not gain grace and courage enough 'to quit themselves like men?' To come out at once and embrace the truth, pure and simple, lovely and powerful, as it is in Jesus? It will make them free, joyous and contented. It will fill them with love, and joy, and peace. These vexed and vexing questions, which minister only to strife, will no longer disturb and embitter the calm, sweet waters of life, the wells of salvation. They will then flow gentle, full and Godward, in the quiet depths of the freed soul. They will no longer need to pierce through dense, fierce clouds of metaphysics to catch a feeble, hasty glimpse of the star of Bethlehem. It will shine full orbed upon them from serene heavens. And the sun of righteousness will pour upon them, through a most transparent medium, all the healing and blessedness of his beams. We absolutely pity those honest people, who think it necessary to seek Christ, through these cold, dark labyrinths. We have tried to understand some of the writings in this controversy. But we have been most sadly bewildered. They are so profound and critical and attenuated as to be far above the comprehension of ordinary intellects. This the simplicity that is in Christ! these frosty, dim abstractions, the gracious words of the Savior—this the gospel that was preached to the poor—these the truths that are to strengthen the feeble, enlighten the ignorant, comfort the afflicted, regenerate the sinful, to elevate the lying above the world, and give to the dying, triumph—preposterous!

Let us imagine, if we can, St. John opening and reading a little in one of Dr. Taylor's Pamphlets. How soon would he have thrown it aside, with as much contempt and abhorrence as his meek and affectionate nature was capable of feeling, saying, my little children, let us love one another—for he that loveth dwells in God and God in him. But where the mind dwells that takes pleasure in so profitless things as I find here, I know not. The wisdom that is from above is pure and peaceful. It is bread to the soul. But this ambitious wisdom is only disturbance to the mind. It cannot satisfy the hungry soul. The immortal spirit would starve on such food. 'My little children, taste not the beggarly elements.'

How long will men endeavor to draw living water from these clayey, broken cisterns? How long before they will go directly to Jesus and learn of him—to him who was meek and lowly of spirit, and find rest unto their souls—yes, rest from these vain, peace-destroying controversies?

We will only say in conclusion, that while meditating on these things we have felt the value of our own freedom and faith with a depth of emotion we cannot express. None to molest us! none to make us afraid! no synods and councils to call us to account! no standards to fetter the action of conscience and thought! no creeds to cast shadows over the sacred pages as we endeavor to learn 'what the mind of the Lord is!' no human authority to check and direct—to frown and fulminate—while striving to work out our own salvation—God's grace helping our infirmities! no fear before our eyes except the fear of whatever can debase the soul and seduce it from its Father! While contemplating our faith it rises before us mild and beautiful, simple and majestic. It appears in perfect accordance with the lovely scenery, the fair forms and the glowing sublimities of the universe—one with all there is noble in man, divine in Jesus, grand in science, good and glorious in God.

We understand that Rev. Horatio Wood has received and accepted a unanimous invitation to take the pastoral charge of the first Congregational society in Tyngeboro, and that the installation is to take place on the first Wednesday in May. Sermon by Rev. Mr Peabody of Portsmouth, N. H.

We know not when we have been so strongly impressed with a sense of the value of public religious services as while reading the account of their influence on the insane, contained in Dr Woodward's last report.

They soothe and tranquilize the fierce mental chaos into which these most unfortunate persons have fallen or been precipitated by disease, disapointment and calamity. For the time they appear to be in their right minds and the peace of God to reign in them. The troubled waters of their souls subside and there is a calm. This is their effect on the insane. And how many are kept from insanity by these services! How many disappointed, wounded, stricken, here find that support, hope and consolation which sustain them in their multiplied sorrows and bereavements! How many of the unfortunate and afflicted, look forward during the week to the serene light of the Sabbath, the house of God and the truths there proclaimed, as the only rest, the only place of quiet, the only comfort they can hope in this world.

Were it not for these regular cessations of business and pleasure, bustle and passion, and their soothing and holy influences and associations, how long would it be before the whole community would rush into a kind of insanity, or mania of vanity, avarice, worldliness? Dr Woodward says an hours sitting still has the best effect on them. The still hours of Sunday have the best effect on all people. To his sitting still the Quaker owes his tranquillity and sobriety. How persons of any sensibility, in this world of uncertainty and change, of bereavement and death, can preserve their sanity, without the the supports, hopes and consolations of religion, we know not.

A newspaper published in 1773, called the Boston Gazette, has been handed us—from which we quote the following article.

CHESTER, March 17th, 1773.

Messieurs Printers.

In a certain Town, whether in the Vicinity of Boston, or more remote, is immaterial, the Minister, not long ago had a personal difference, about a meer Trifle, with a Member of the Church there, a Man whose moral Character, however, was as blameless as his own. Very lately the Man had a son born unto him, a Note for public Thanks was sent as usual, and the Child presented in the Afternoon of the same Day, to be dedicated to the Lord. There were two other Children brought into the Alley at the same Time. When the Minister had finished Prayer, & had descended either into what is called the Elders, or into the Deacons Seat, this Man was the first to carry up his Child. The Minister seeing him coming, called by Name to another Man to bring his. The first Man, however, had got near the Vessel which contained the Water before the other; but, to the Amazement of the numerous Assembly, no Motion was made towards Administration; and the Call being repeated, the second Man, (for who could disobey a Minister?) crowding by the first, got his Child baptized; and then the third, with like Success. The Man whose Child, according to the Usage of that Society, would have been first baptized, had he not been so unfortunate as to fall under the Displeasure of the Parson, continuing to hold the Infant in his Arms, seeing his Reverence going up to the Pulpit again, followed him a Part of the Way, saying, with a distinct and manly Voice, 'I name this Child *Phinehas*, and I demand Baptism for him.' The Minister took no Notice of him, though he repeated his Demand, but proceeded on, with an indignant Look; his Parishioner not presuming to approach any nearer to a Place which had been usually denominated *sacred* nor to the Person of one who had, from thence so often announced himself AN AMBASSADOR FROM HEAVEN. But is such Behavior a Proof of his *divine Delegation?—Tantæne Animis cœlestibus Iræ?*

Y. DOR.

From the above *grave* statement, which we have selected as illustrative of 'the taste and temper' of the times, it will be seen, that if clergymen have lost some portion of their *official* authority, they have gained somewhat in manners. For ourselves we care not how soon we lose all—every attention, cold and formal, that is awarded us as ministers. We do not like to be told to go here and go there, stand here and sit there, because it is our duty and privilege to address to our fellow men the words of life. Such respectfulness means nothing and is nothing. It is paid quite as liberally by those who have little regard for these things, as by those who have a deep interest in them. We would gladly put off every vestige of the priestly air and bearing. We wish to be treated precisely 'as other men are.' It is better for us. Any other treatment is pernicious in its influence. It tends to isolate, and dissociate, to restrain the sympathies and cool the affections. A gentleman of some distinction, once said to us, 'I am not much pleased with the society of clergymen. They do not seem to be satisfied with the treatment that others receive. They seem to assume a professional position, and set up peculiar claims. They do not mingle freely with the things and persons about them.' If it be so, are not our people, as much to blame as ourselves. They extend to us a peculiar treatment. They do not receive us as they do others. They will not let us mingle freely with ordinary matters. They seem to say, 'you are not of this world.' These common affairs will stain the whiteness of your robes. But this is a mistake. We should be sounder, wiser and better men and more efficient preachers if we were permitted to throw ourselves open freely to every healthful, joyous and quickening influence, excitement and sympathy.

When among strangers, we always fear we have not done justice to ourselves, if our calling is suspected. The moment it is suspected, half the pleasure and profit of an unchecked communion and commingling of feelings and thoughts is at once destroyed. And we fear we have sunk the man, as the evidences of professional training have made themselves evident and prominent. We desire no influence but that which belongs to intellectual ability, useful, devoted lives and moral worth. All other influence is false and sickly. It is a proof of and helps to perpetuate a low degree of spirituality and civilization.

We would not be misunderstood. We do not mean clergymen should not, wherever they are, give the impression that they are deeply religious, that they have feelings and affections, hopes and fears not of earth, and above it. All this they certainly should do, and so should every Christian, every one who recognises his immortality and his relations to the Savior and God. We do not suppose it was possible for any one to look on Jesus, when silent or conversing about the most ordinary matter, without thinking immediately of the infinite, the eternal and divine. We mean, it is not well to carry about the traces and superscription of a peculiar training and calling. The character should not bear the form and pressure of a particular set of influences and efforts, but should appear the production of all the pure, generous and lofty influences that flow from life, the universe and its author, and fitted to say and do with

propriety and dignity every word and work that becomes man's nature and destiny.

We are informed, on the best authority, that Dr. Channing will not preach at the dedication of Mr. Dewey's church in New York. The notice handed us last week was so far incorrect.

RELIGIOUS INTELLIGENCE, &c.

Protestant Religious Education in France.—It appears by French papers, that the Protestant clergy of France are very active in their endeavors to promote systematic religious instruction among the Protestant pupils of the Schools of France. A meeting of ministers was held in one of the Departments in November last, to consider the subject of religious education. At this meeting they recommended the *Consistorial*, in preference to the *district* schools, as the former are under a more direct and constant religious influence. They decidedly preferred Protestant district schools to mixed ones,—that is, such as admit both Protestant and Catholic children. They recommended also that Protestants 'should aim to secure, in the mixed schools, evening and morning prayers in the French language, concluded with the Lord's prayer, also in French; the reading of the New Testament as a religious exercise,—the version used to be either a protestant one or the Catholic one of De Sacy; and the reading of religious historical works of approved character. Also, that pastors should give religious instruction to Protestant children in such schools, at least as often as once a week.'

In addition to this attention to a religious influence, in the Schools, they recommend a more particular and systematic attention to the religious instructions of the Church.

In conformity with the common practice in France, and throughout Europe of admitting all, of both sexes, to the communion in very early life, and of carrying them through a course of preparation by instruction in classes as Catechumens; it was recommended by these ministers, that children 'should attend public worship from the age of ten, and even younger, and that none should be admitted as catechumens without having thus attended as much as two years. Also that the proper age for admission to the class of catechumens is 14 years for girls, and 15 for boys; that names should be entered only on request from the parents; that the sexes should be in separate classes, that the course of instruction should continue at least six months. This was thought by some to be too short. The course of instruction, they say, ought to embrace,—a brief review of sacred history, with which the pupils are supposed to have become previously acquainted; the doctrines and precepts of Christianity; answers to the more common objections and prejudices against Christianity, and to the errors of the Romish Church; and a brief sketch of the history of the Reformation.

Through the whole course, the Bible ought to be the text book, as far as practicable.'

Religious Toleration.—A cause has been heard by Lord Jeffrey at the Court of Sessions: 'The General Baptist Assembly and others against Taylor,' lime-merchant, in Perth, as representing his brother, the late David Taylor, builder there, for recovery of the sum of 1,000*l.*, bequeathed by the latter to the assembly for the maintenance of a preacher of their connexion (Unitarian) in the city of Perth. The defender pleaded, preliminary *inter alia*, that the action was not maintainable, inasmuch as the object of the legacy was the propagation of tenets which are not only not recognised by the state, but are condemned by the law of the country as directly hostile to the creed which forms part and parcel of the law of the land. Lord Jeffrey repelled the preliminary defence generally, and in particular the defence above quoted, 'in respect that the purpose for which the legacy is left is not a criminal or illegal purpose or one which can, in any sound sense, be regarded as dangerous to good morals, or offensive to decency or good order,' and in a note to the interlocutor his lordship remarks—'Where there is nothing in the tenets of a religious sect which is contrary to express law, to good morals, or to public decency, the Lord Ordinary can see no ground upon which any distinction can be taken in a civil court between one tolerated sect and another. On this, his lordship adds, 'those who belong to the great establishment of the church of England, it should also be considered, are but sectaries in Scotland, and depend for their protection on the same *toleration* which has now been extended to Unitarians.

Colonization of North Africa.—It is stated in a French paper, that a company is forming at Marseilles, for colonizing and cultivating the north of Africa, and promoting its civilization by the introduction of Christianity. It will be parcelled out to different families, who will be formed into villages, where the natives will also be invited to settle. The (Romish) Bishops of Algiers and Marseilles, give their countenance and encouragement to the plan. Model farms are to be established, upon which will be admitted orphan children, who are to be religiously brought up.

Missionaries for bombay.—Rev. Ozro French and lady—Rev. David W. Hume and lady—Rev. Ebenezer Burgess and lady, and Miss Cynthia Farrar, embarked at Salem, in the brig Waverly, Capt. Ward, for Bombay. They go out under the direction of the American Board, as a reinforcement to the Bombay mission.

Ordination.—On the 27th of March, the Rev. Charles Kittredge was ordained as Pastor of the Congregational Church in Columbia, Ct. Sermon by Rev. Bennett Tayler, D. D.; Text, Isaiah lviii, 1.

Installed, at Northbridge, Mass. on the 3d inst. Rev. Lewis Pennell, as Pastor of the Congregational Church. Sermon, from John 12: 26. If any man serve me, him will my farther honor; by Rev. Dr. Ide, of West Medway.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS LYDIA VAN VOORHIS.

Died in Malden, April 10th, Mrs Lydia Van Voorhis, aged 51. When the good leave this world and go to their rest, having passed the fiery ordeal of trial, temptations and suffering, unscathed, it is meet that their memory be cherished by the surviving. And it seems proper that some suitable notice be taken of the event, that their example and influence may be felt, not only in the narrow circle of family and friends, but by the world around. Induced by this motive, the writer of this notice would pourtray, feebly though it be, the character of one who fulfilled with singular fidelity, the duties of her station; whom to know was to love, and of whom it may be truly said that when best known she was most beloved. Possessing a native diffidence and reserve, with a retiring manner, her worth was unknown and unappreciated by the world. It was in her *home*—woman's most appropriate sphere—that her virtues shone brightest; and the void that is created in the little circle there, can never again be filled. To her family she was inexpressibly dear; and though dead she yet, in touching tones, speaks to them, in the remembrance of the thousand nameless deeds which none but mothers can perform, in the words of affectionate counsel which she uttered, in the spotless example she has left them, in the calm serenity and heavenly peace with which she endured sickness and suffering, and the glorious triumph of the *Christian* over death and the grave.

The subject of this notice was gifted with a disposition of uncommon sweetness, which no circumstances of disappointment or trial could ruffle. This united to kindness of manner and unaffected goodness of heart, won the affection and confidence of all with whom she was associated. But that which added the greatest charm to her character, which had followed every thought and feeling, and reflected the brightest lustre from her life, was her deep and fervent piety. She confessed her Savior in the vigor of health and of years, surrounded by many earthly ties, and gave herself to his service. His humble, meek and self sacrificing spirit clearly shone in her life. Her religion was quiet and unostentatious, and did not waste itself in professions only, but it influenced every act of her life and produced the fruits of righteousness. She lived above the world, while in the world. In her last protracted and most distressing sickness, she exhibited the same equanimity, the same humble trust and confidence in the goodness of her Heavenly Father, the same resignation to his will, which had marked the whole of her Christian course. Death for her had no terrors. She knew that her God and her Savior, whom not having seen she loved, she should now meet face to face. Though willing to wait her appointed time, she rejoiced in the prospect of a deliverance from earthly trial. She greeted the dead messenger as a kind friend who would release her from the sufferings of this, and bear her to that world where 'the wicked cease from troubling and the weary are at rest.' A. B.

INTELLIGENCE.

Steam Navigation.—A meeting of merchants and others, favorable to a scheme of communication by steam between this port and Liverpool, was held on Saturday morning. The leading circumstance which led to the call of a meeting, was the receipt of the following by Messrs Dana, Fenno and Henshaw, from Mr Cunard.

LONDON, 22d March, 1839.

Dear Sirs,—

'You will be pleased to learn that Steamboats are to proceed from this country twice in each month for Boston, calling at Halifax. The government have given the contract to me for eight years certain, and it may continue much longer—a year's notice is to be given on either side. I am building powerful boats; they will be equal to any ever built in this country. They are 1100 tons and 420 horse power, and as the government have been very liberal to me, I am determined to have the best boats that can be procured. I am bound only to carry the mail on account of government, and am to get fifty-five thousand pounds sterling, paid quarterly—which is no small sum to assist me in paying the way; and I think when the boats are seen, that I shall have all the passengers from Boston, and to the eastward of Boston. I hope to make the passage to Boston, calling at Halifax, in twelve days. I have no doubt a steam packet will leave each port before long, three times in the month. It will be a great advantage to Boston, and I think you should all encourage me, and I have no doubt but you will do so.

I hope to find that you have established peace on your borders. It is not the interest of either country to go to war, and it is to be regretted that the acts of indiscreet people should lead to results injurious to the welfare of two great nations.'

The meeting was respectably and fully attended, and was addressed by Geo. Bond Esq. and E. H. Derby Esq. The object of the meeting was briefly stated by Mr Bond, who explained the contract which Mr Cunard had made with the English government for carrying the mails between Great Britain and America, and spoke of the necessity of a movement in this city for the encouragement of the project and the importance of some measures to induce Mr Cunard to send the larger steam vessels to this port, only touching at Halifax without any transhipment there. Mr Derby stated with great force the arguments which show the superiority of Boston over other American ports in a steam communication with Great Britain.

Among the striking advantages of a line to Boston, rather than a more southern port, are, the saving made in the purchase of fuel at Halifax, rather than New York, and the greater room allowed for freight, by the reduction of the length of the voyage. The difference is estimated at 15 to 20 per cent on the cost of the boat.

The following Resolutions, offered by E. H. Derby Esq. were unanimously adopted.

Resolved:—That we regard the establishment of a line of Steam Packets between Liverpool and Boston, as tending greatly to advance the prosperity of this city, by increasing facilities for the direct importation of merchandise from England, as making this part an extensive depot for the receipt of cotton and naval stores for foreign shipment, and the favorite resort from the South, the West and the East, as well for embarkation for Europe as for the purchase of goods, and finally, as a measure destined to promote our rapid growth in population, in commerce and in wealth.

Resolved:—That while we rely upon the justice of the British nation, and the intelligence of our own for a speedy adjustment of the questions which have recently disturbed our frontiers, we regard the enterprise as a harbinger of future peace, both with the mother country and the Province, being persuaded that frequent communications is the most effectual mode to wear away all jealousies and prejudices which are not yet extinguished.

Resolved:—That the Port of Boston is indicated by nature, and the whole course of our internal improvements as the most eligible point for connecting the United States by steam navigation with England, first, because a direct line from Baltimore, Philadelphia, and New York to England, passes through our suburbs; second, because a cheap and expeditious communication by railroad and internal steam navigation exists along this line; third, because the completion of our Great Western railroad will, in the course of a few months, enable the traveller to reach Boston as soon as New York from Albany, Utica, Rochester, Oswego, Buffalo, Detroit, Louisville, St. Louis, Kingston, Toronto, and Montreal, and upon his arrival in Boston, he will find himself 220 miles nearer to Liverpool than when at New York.

Resolved:—That it is of the highest importance to the success of this great enterprise, that the larger class of Steam Packets should run entirely through from Liverpool to Boston, and vice versa, stopping sufficient time at Halifax for the reception of fuel, and to receive and discharge passengers and freight. That this arrangement alone will inspire confidence in the safe and uninterrupted conveyance of passengers and goods, and secure a liberal and ample patronage of the route.

Resolved:—That it is the sense of this meeting, that a suitable Pier and Dock should be provided for a term of years, for the reception of the Liverpool Steam Packets in this port, where they may receive and discharge their lading free from expense to the owners of the steamers, and that such other facilities be afforded as the importance of the subject may require.

Resolved:—That the Hon. Samuel Cunard, of Nova Scotia, the spirited projector and conductor of this enterprise, is entitled to the warmest acknowledgments of the inhabitants of this city and State for the vast benefits which must accrue to them from the measure he has originated, and that he be assured of our sincere and ardent wishes for his success.

Resolved:—That F. J. Oliver, R. G. Shaw, Wm. Appleton, George Bond, George Bancroft, Charles Leighton, E. Hasket Derby, James Read, Martin Brimmer, George Darracot, and Benjamin T. Reed, be a committee to communicate these resolutions to the Hon. Mr Cunard, and to devise measures to carry the fifth resolution into effect, with authority to call another meeting of the citizens of Boston, and to recommend such other measures for their adoption as they shall deem expedient and proper.

The meeting was then adjourned.

Signed, F. J. OLIVER, Chairman,
B. T. REED, Secretary.

Common Schools in Pennsylvania.—The Key-Stone State is coming up to the work in earnest. Of 1033 districts into which the State was divided under the act of June, 1836, (exclusive of the city and county of Philadelphia,) 840 have within the past year assessed a School tax, and received their portion of the public money. The number of schools in these 840 districts is 5269, male teachers 4758, female teachers 1074, male scholars 128,877, female scholars 106,042. Total scholars, 238,719. Average number of months taught per annum, 5 3-4; average salaries of male teachers, $18 95, do female, $11 80. The number of German scholars in 628 districts is 3091. Colored, 571.—State appropriation for schools in 1839, $308,919. Tax assessed for the same purpose by the 840 accepting districts, $395,788. Total, $600,722.

Of the children in the Prussian dominions, between the ages of seven and fourteen, it is calculated that 14-15ths are educated in the public schools.

Red River.—The great Red River Raft which has obstructed the navigation of that stream since the memory of man, is now entirely cleared out. Nothing but low water now prevents the running of Steam boats.

State Lunatic Hospital.—A just idea of the admirable, order and condition of this institution can be formed only by those who have had an opportunity of visiting it. It appears from the present report, that during the six years of the existence of the institution, up to the 1st of December last, there have been admitted to it 855 patients, of whom 218 remained at the date above mentioned. There were admitted, during the last year 177 patients, which is the greatest number admitted within any one year, and in the same period 144 were discharged, including deaths. Of those discharged, 76 left the institution recovered, and 24 were improved, 14 were not improved, 14 were harmless and incurable, and 16 died.

The tables, which form a part of the Superintendent's report, show that of the number of cases discharged, those who were recovered were 53 per cent, of the whole number. Dividing these into two classes of recent cases, and those of more than a year's duration at the time of admission, the recoveries of the former have been 85 per cent., but of the latter only 19 per cent. of the whole number of cases.

The expense of the Institution during the last year, amounted to $28,739 40. Of this amount $12,760 were expended for provisions and groceries; 6,513 for salaries, wages and labor; 2,692 for fuel and lights; 2,006 for clothes, linen, &c.; 1,712 for furniture and bedding; 1,108 for improvements and repairs. The receipts were $8,000 from the State Treasury, and 21,550 from cities, towns and individuals.—*Dai. Adv.*

The beautiful 'Syracuse' came over the Auburn and Syracuse Railroad, on Monday, with a party from that village. The engine worked satisfactorily, and on that part of the road which has received iron rails, ran with great facility and speed. The entire road will be finished and put in operation, within a fortnight after the opening of navigation, when passengers will be transported between the two villages, in an hour and a half, in the most comfortable and agreeable manner.

The Syracuse and Utica Railroad will be open in July, when there will be a continuous line of rail road communications from Albany to Auburn, a distance of 171 miles, which will be traversed in 12 to 15 hours. Our travelling friends will then make but two meals between this and New York. *Syracuse Journal.*

BEEF.—The high price of beef at present is owing to the practice of forestalling, and the butchers have resolved not to purchase any cattle of those who thus purchase of drovers for the purpose of speculating. As the warm weather advances, the true course is to eat but little beef. If they will charge 15 cents per pound, eat less: have what the old folks call 'make-shift dinners,' three times a week, and butcher's meat will soon come down. —*N. Y. Star.*

THE WEST.—We have already had occasion to speak of the extensive Western trade in which Philadelphia is engaged, and of the immense amount of business transacted here within the few weeks. We have no disposition to make an ostentatious display of the prosperity of our city. But the character and sources of that prosperity must be carefully considered, if we would understand the bearings of the Internal Improvements of the State, on our commercial interests. The great line of conveyance which brings to Philadelphia the enterprising merchants of the West, connect us with that vast region where wonders of population and wealth are yet to be witnessed.—*Phil. Paper.*

Release of Twenty-two Prisoners.—On Monday last our village was the scene of pleasurable and grateful excitement, occasioned by the unexpected arrival of Col. A. McDonnell, sheriff of Midland District, U. C. on board the British Steamer Commodore Barrie, from Kingston, with twenty-two of the Prescott prisoners, pardoned by His Excellency the Lieut. Governor. Col. McDonnell sent for the magistrates of our village, and stated to them that he had been requested by his Excellency the Lieut. Governor to inform them what he had done for those prisoners; and that he earnestly hoped it would have a happy effect in allaying the excitement which had led to so much trouble and distress to both governments; and if it should have that tendency, the remaining prisoners, in due time, would receive the benefit of it.

To whom the undersigned magistrates delivered the following note:—

Sir—The undersigned feel it a duty and pleasure for themselves, and in behalf of their fellow citizens, to tender to you, and though you to his Excellency the Lieut. Governor and people of Upper Canada, our unfeigned gratitude for the kind and noble exercise of the pardoning prerogative vested in his Excellency, and extended to those our deluded fellow citizens: and we do assure you that the exercise of this clemency on the part of your government cheers the hearts of us all. A glad smile is lit upon every countenance among us; and we beg you will be pleased to communicate to his Excellency the Lieut. Governor, and the people of your province, that the message you have so kindly delivered to us shall be communicated to our fellow citizens and the public.

With sentiments of profound respect,
We have the honor to be
Your most obedient servants,
ZENO ALLEN,
EDMUND M. LUFF.

The pardoned prisoners, before separating for their respective homes, all signed a paper containing an expression of their gratitude.—*Sackett's Harbor Journal.*

Advantages of Savings Banks.—Charles Dupin, a member of the French Chamber of Deputies, speaking of the laboring classes in France, says that the most difficult thing is to induce them to 'acquire the first habits of order, foresight and economy.' The remarks that follow were translated for the Evening Transcript. They are of universal application. 'Cause a domestic, a laborer, or an artizan, to economise weekly or monthly, the small sum of 20, 40, or 60 cents, till he shall have accumulated the amount of 20 dollars, and you may be certain before attaining it, he will have acquired a sentiment of property, a use of foresight, and a desire to economise. You will have made a new man of him; who will take rank among the producers and conservers of national wealth. His conduct will be more regular, his habits more moral; he will have become a better workman, a better head of a family, and a better citizen.'

EXTRAORDINARY RECITAL.—The overland route from Europe to India, requires a line of native Hindostans for *estafeltes*, between Calcutta and Bombay. They go with the fleetness of the antelope through morass and mountain, ravine and jungle. But the number is almost decimated by the deadly tiger, whom they often encounter, and who, singling out his victim, seizes and devours him, while the rest of the party continue in Indian file to pursue their route, looking to this event as one to be expected in so perilous an expidition. Frequently the leather bag containing the letters has been sent after and obtained, when a courier has been missing from the cause above stated.

Latest from Buenos Ayres and Brazil.—A letter from Montevideo, which must have been written near the close of January, states that various French officers had the noble daring to come with their boats near to the shore of Buenos Ayres, and leap into the water, in order to rescue sundry persons who had been proscribed by Rosas. Amid the ravages of war and of tyranny, adds the Jornal de Commercio, these acts of heroism are honorable to humanity. We find no mention of Buenos Ayres having been bombarded by the French; but as our file is incomplete, it may possibly have taken place, notwithstanding.—*Journal of Commerce.*

Slavery in Rio Janeiro.—The Christian Intelligencer publishes a letter, written by Rev. J. L. Elliott, Chaplain of the Exploring Squadron, dated Rio de Janeiro, December, 1838, from which we make the following extract.

'There are nearly 300,000 inhabitants in this city—about five to one are slaves. They are smuggled into the country from the opposite coast of Africa, despite of the vigilance of our own and the British cruisers here and there. They perform almost the entire labor of the town, the horses being used for riding, and the mules in the wheel vehicles. They are seen in companies of ten or more, with each his bag of coffee on his head, running along at a jog-trot, one of them acting as a leader, making music, by shaking pebbles in a small wicker basket, and singing a lively tune, in which at intervals they all join in chorus. Many of their masters let them hire out wherever they can, do best, requiring about forty cents of their daily wages.'

Prediction by Dr Johnson.—A writer in the New York Journal of Commerce quotes the following paragraph from the Adventurer of October 16, 1753, long before the Thames and Severn Canal was undertaken, and even before Canals were known in England, and of course long before the invention of steamboats or locomotives.

'Men unaccustomed to reason and researches, think every enterprise impracticable, which is extended beyond common effects, or comprises many intermediate operations. Many that presume to laugh at projectors, would consider a flight through the air in a winged chariot, and the movement of a mighty engine by the steam of water, as equally the dreams of mechanic lunacy, and would hear with equal negligence, of the union of the Thames and Severn by a canal, and the scheme of Albuquerque, the Viceroy of the Indies, who in the rage of hostility had contrived to make Egypt a barren desert, by turning the Nile into the Red Sea.'

NOTICE.

The Middlesex Bible Society Depositories, are newly furnished with Bibles and Testaments, which can be had, by members of the Society, and by the indigent; according to rules heretofore established by the Society. The Bibles and Testaments are of various size, print, binding and price, suited to the wants of most classes, from the aged to children of the Sabbath school. The present Depositories are three in number: one at Cambridge, kept by Dea. Levi Farwell: one at Concord, kept by Capt. John Stacy: and one at Lowell, kept by Mr. S. B. Simonds, No. 34. Merrimack street.

By order of the Executive Committee.
JOEL FITCH, Treasurer.

Bedford, March 30, 1839.

MARRIAGES.

In this city, by Rev. Mr. Himes, Mr. Sparrowk Barney to Miss Frances Tomlinson, both of Boston.

In this city, by Rev. Mr. Boies, Mr Aaron E. Everett to Miss Abigail L. Wright.

In Malden, Mr. George L. Pratt to Miss Catherine Grover.

In North Bridgewater, 15th inst., by Rev. Mr. Stone, Mr. George M. Taylor, of this city, to Miss Adeline A. Battles, of North Bridgewater.

In Easton, on Sunday morning last, by Rev. Mr. Sheldon, Mr. Lewis S. Keith to Miss Elizabeth A., second daughter of Bernard Alger, Esq.

At Salem by the Rev. Dr Emerson, Mr Stephen D. Massay, of this city, to Miss Lucretia Derby, daughter of Capt Andrew Smith of S.

At Reading, North Parish, 9th inst, Mr John Brooks Leathe to Miss Priscilla Flint.

At Saxonville 16th inst. by Rev. Mr. Hosford, Mr. Charles F. Stone to Miss Judith B. Ordway late of Hooksett, N. H.

In Nashua, N. H., Col. J. Dodge, of Boston, to Miss Jane M., daughter of Peter Clark, Esq. of N.

At Philadelphia, Cornelius Birch Bagster, of London, to Mary, second daughter of the late John Davis Esq. of Boston.

DEATHS.

In this city, Mr Jeremiah Smallidge, 54.

In this city Mr Daniel Bates, of the firm of D. Bates & Co, 30.

In this city, Mr. Henry Cushing, 64.

In this city, William, youngest child of Rev. I. V. Himes, 3 years.

In this city, the Hon Rufus Hosmer, of Stow, a member of the Executive Council of this State, 61.

In Roxbury, on Monday 22d inst. Deborah Wheeler aged 83 years, for many years a member of the first church in this city.

In Dedham, 17th inst., Mrs. Hannah Chickering, relict of the late Rev. Jabez Chickering, 83.

At Cambridgeport, 17th inst, Mrs Margaret Coolidge wife of Mr Abel Coolidge, 49.

At Amherst, 4th inst. Mr Nathaniel A. Smith, 95.

At Pittsfield, 7th inst. Mr King Strong, 95

In Scituate, Mrs Hannah Bourne, widow of the late Hon. Shearjashub Bourne, of Boston, 93.

In Northampton, Mrs Sophia H. widow of Jonathan H. Lyman, Esq. and daughter of the Hon Samuel Hinckley, 54.

In Lincoln, Me., 9th inst., Mrs. Anna, widow of the late Dr Edward Dean, of Easton, Mass., 85.

In Jersey City, 25th inst. Col. Aaron Ogden, 81.

WANTED.—Several copies of Christian Register, No 11, of the present volume are wanted. Subscribers who do not keep files, and can conveniently spare this number, will do a favor by forwarding it by mail. april 27

VALUABLE ENGLISH BOOKS.—Part of a gentleman's Private Library for sale at TICKNOR'S, corner of Washington and School streets.

Hone's Every Day Books, 4 vols—Jones's British Essayist, 5 do—Burder's Oriental Literature, 2 do—Jenping's Jewish Antiquities—Henrico's Greek Lexicon—Matthias's Greek Grammar—Montague's Ornithological Dictionary—Ewing's Greek and English Lexicon—Schleusneri's Lexicon, 3 vols—Bloomfield's Greek Testament, with English Notes—Whiston's Josephus—Dante Divina Commedia, a splendid copy, in 3 vols—Vetus Testamentum, 1 vol—Brown's Zoological Text Book—Golksmith's Miscellaneous Works, 2 vols—Edinburgh Cabinet Library, containing Views of Egypt—a splendid copy of Milton, in 3 royal folio vols, with fine engravings. april 27

NEW ENGLISH BOOKS.—The poetical works of Alexander Pope, edited by the Rev. H. F. Cary, A. M. 1 vol 8vo; Goldsmith's History of the Earth and Animated Nature, new edition, with numerous wood cuts, 1 vol; Chemistry of Organic Bodies, Vegetables, by Thomas Thomson, M. D., 1 vol; Burnet's History of His Own Times, with fifty-one portraits, 2 vols 8vo; Gibbon's Roman Empire, with notes by the Rev. H. H. Milman, 11 vols; Our Wild Flowers; by Louisa Ann Twambly, 1 vol; Poultry, their Breeding, Raising, Diseases, &c., by Walter B. Dickson, 1 vol; Thomas's Burlesque Drama, 1 vol.

This day received and for sale at
TICKNOR'S.
april 27

CHANNING'S WORKS.—Reviews and Miscellanies, 8vo. price 1,25.
Discourses on various subjects, 12mo. price 1,00.
Slavery, 4th edition, 12mo, price 42 cts.
Remarks on the Slavery Question, in a Letter to J. Phillips Esq. 12mo, price 12 1-2 cts
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Sermon on War, 8vo, price 12 1-2 cents
Letter to Hon Henry Clay, 12mo, price 12 1-2 cts
Self-Culture, 12mo, second edition, price 12 1-2 cts.
Future Life, 12mo, price 5 cents
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Lecture on War, 8vo, price 25 cts
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BEAUTIES OF DANIEL WEBSTER. A fresh supply this day received at 121 Washington st.
'We wish the book might go into the hands of every person capable of reading from Maine to Texas.'—*N. Y. Gazette.*
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NEW BOOKS FOR SUNDAY SCHOOL LIBRARIES.—WEEKS, JORDAN & CO. in addition to their very large stock of all the approved Books published for Sunday School Libraries, have press,
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Charles Hartland, or the Village Missionary, by Dr Alcott, a book teaching *practical* religion, in a series of capital stories.
Also, new editions of the ROLLO BOOKS, by Jacob Abbott, author of the Young Christian, &c. Rollo at Play, Rollo at Work, Rollo Learning to Read, Rollo Learning to Talk, Rollo at School, and Rollo's Vacation. Parents and Teachers are solicited to examine these Books, as the Publishers believe they will be found the best works for Children published, not even excepting those of the best English authors. Their sale has been very large and in no instance has any opinion been expressed, except the most hearty approval. Nothing of a sectarian spirit will be found in them. 121 Washington st. a 27

NEW WORKS ON AGRICULTURE AND HORTICULTURE. WEEKS, JORDAN & CO Washington street, Boston, have in course of publication a series of practical works on the Theory and Practice of Agriculture, Horticulture and Floriculture, and Farming and Gardening in all their varieties, also on Swine, Horses, Cattle, Bees, Silk, Beet Root Sugar, the Diary, Manures, &c. The works will be by the very best authors, and will be printed and bound in handsome style, and where necessary, illustrated with engravings. Some of the series are already published and others in press. They will be sold separately or in sets as may be desired.
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1. Kenrick's Silk Grower's Guide, a practical work on the growing of the Mulberry, with some instructions concerning the Silk Worm and its product.
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The Christian Examiner for March, 1839, speaking of the above work, says—
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As only a limited number will be received into the family, it is desirable that applications should be made as early as possible.
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april 13

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First and Second Reports of the Geology of Maine: by Charles T. Jackson, M. D.
Second Annual Report of the Geology of the Public Lands belonging to the States of Maine and Massachusetts: by Charles T. Jackson, M. D. For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. april 27

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Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advnce.
Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
Painting in Water Colors, $6 a quarter.
Drawing taught to all the School without additional charge.
Any one branch other than Music, $10 a quarter.
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed: and competent Young Ladies assist in various branches, one of whom, at least, usually resides in the family of the Principal
After the present quarter, boarding pupils will be accommodated in a new house, near the school house, constructed expressly for the accommodation of a limited number, with reference to health and convenience.
A few more scholars can be accommodated by the Principal as members of his family.
A course of Lectures on History will be delivered to the more advanced pupils, next quarter, by Mr Mariotti.
D. MACK, *Principal.*
N. B. The next quarter will commence on Monday, May 20.
Cambridge, April 13th, 1838. n 24

YOUNG LADIES'
Day and Boarding School in Roxbury.
MR. and Mrs. B. KENT have removed their Young Ladies' Day and Boarding School to the third house on Highland street, near the Norfolk House, where their next quarter will commence

POETRY.

FOR THE REGISTER AND OBSERVER.

THE STRANGER'S GRAVE.

Not a stone marked the spot of his last repose,
No willow was over him bending:
Not a rose tree trained by affection's hand,
Its fragrance was round him sending.

But he rested in peace, by the rolling tide
While the surges his couch were sweeping:
They could break not the spell that was o'er him cast
Or disturb his long dreamless sleeping.

He wither'd and droop'd in a far away clime,
With no friend to smooth his lone pillow:
His own sunny home by the mountain side,
Was beyond the dark foaming billow.

No mother was near, with her gentle hand
To bathe the pale brow of the dying:
No sister's soft voice was borne to his ear
By the breath of the breezes sighing.

They watched for his coming at morning's dawn,
And in gathering shades of even:
But they looked in vain for that lovely form,
For his home was the starry Heaven.

Oh! fervent the prayers, that were raised for him
Who knew neither pain nor sorrow:
He had passed through the portal to Heavenly light
Where no cloud darkly rests on the morrow.

He will mingle no more in their songs of praise,
For life's silver harp-string is broken:
No more will it wake the sweet music of love,
Or give to fond friendship a token.

Sleep on, sleep on, in thy lowly bed,
Where the dark-robed angel found thee:
With the song of the cliff swallows over thy grave,
And the sea-flowers waving around thee.

A friend far dearer than earth can give,
In his arms of love doth fold thee:
A rest far sweeter than earth's repose
In its silken chains doth hold thee.

Far, far away from the woes of life
Is the home where thy spirit is dwelling:
The glories of Heaven have burst on thy soul,
Each vision of darkness dispelling.

Waltham, April 10th. L. B. T.

TO THE FIRST SPRING BIRD.

BY MRS. SIGOURNEY.

Blue bird! on yon leafless tree,
Dost thou carol thus to me,
'Spring is coming!—Spring is here!'
Say'st thou so, my birdie dear?
What is that in misty shroud,
Stealing from the darken'd cloud?
Snow!—my friend!—it gathers round
Deeply o'er the whiten'd ground,—
Still thou singest, blithe and clear,
'Spring is coming!—Spring is here!'

Strik'st thou not too bold a strain?
Winds are piping o'er the plain,
Clouds are sweeping o'er the sky
With a black and threat'ning eye,
Urchins, by the frozen rill,
Wrap their mantles closer still.
Yon poor man, with doublet old,
Doth he shiver with the cold?
Hath he not a nose of blue?
Tell me, birdling, tell me true.

Spring's fair maid of mirth and glee,
Rosy wreaths and revelry,—
Hast thou woo'd some winged love
To a nest in verdant grove?
Sung to her of greenwood bower,
Sunny skies that never lower?
Lur'd her with thy promise fair,
Of a lot that knows no care?
Prithee, bird, in coat of blue,
Though a lover—tell her true.

Ask her if, when storms are long,
She can sing a cheerful song—
When the rude winds rock the tree,
If she'll closer cling to thee,—
Then the blasts that sweep the sky
Unappall'd shall pass thee by,—
Tho' thy curtain'd chamber show
Siftings of untimely snow,
Warm and glad thy heart shall be,
Love shall make it spring for thee.

DEATH IN A FOREIGN LAND.

BY MRS. ABDY.

Not long shall this feeble pulse remain,
And this failing strength endure;
Thy sunbeams, fair Italy, shine in vain,
Thy climate can work no cure;
And I sigh, when through myrtle groves I roam,
By the balmy breezes fann'd,
'Oh! why was I sent from my quiet home,
To die in a foreign land?'

They *knew* I must die; I remember well
Their foreboding looks and sighs;
And can Death be charm'd by an earthly spell,
Soft zephrys, and azure skies?
I would give them all, on the wood to look
Where the clustering nut-trees stand,
And to gather lilies by the brook
That runs in my native land.

I weep not because, in early youth,
I am call'd from this world of care;
I have humbly studied the Book of Truth,
And mourn'd o'er my sins in prayer;
And I hope, through the Saviour in whom I trust,
I may join the blessed band,
Of holy angels and spirits just,
In a brighter and better land.

But my light and vain companions here
No calm to my mind impart;
Their language is foreign to my ear,
And their manners to my heart.
Would, when I lie down to yield my breath,
My kindred could round me stand!
I think I could greet the Angel of Death,
If he came in my own dear land.

[From the Christian Statesman.]

ON SEEING A TABLE, MADE OF WOOD FROM THE MOUNT OF OLIVES.

Hail, sacred relic!—Can it be
Judea's suns have nurtured thee?
Say, didst thou rear a verdant crest,
And spread in branches bold and fair,
Upon that mountain's hallow'd breast,
Where erst my Saviour knelt in prayer?

Borne on, by Fancy's swelling tide,
Deep visions o'er thee seems to glide,
Methinks, upon thy polished brow,
The pilgrims' kiss might be forgiven,
Or low, the meek enthusiast bow,
Before thee, as a shrine from Heaven.

Oh thou,—whose table here below,
At thy last supper held a foe,
Teach us a sleepless watch to set,
From every traitorous sin to flee,
And by the prayer on Olivet
Protect us, when we fly to thee.

L. H. S.

MISCELLANEOUS.

[From the Knickerbocker].

GENOA AND THE GENOESE.

We were now, reader, within a few leagues of Genoa, as appeared from our dead reckoning, which was kept as accurately as any such precarious calculations could be, amid conflicting currents and calms; for we had no meridian sun, to designate our position, or prominent cliff, to inform us of our bearings and distances; these had been lost us in the opaqueness of a thick, stagnant atmosphere. We were of course rather sad at the thought of approaching the 'City of Palaces,' and from the sea, too, under circumstances so extremely unfavorable. But to our most pleasurable surprise, toward evening, a strong wind, rushing from the icy regions of the Alps, rolled one bank of clouds against another, till the whole departed, leaving Genoa without an obscuring veil upon its beauty and grandeur. It stood there, proudly ascending a circling acclivity of the Appenines; the setting sun shedding upon it the effulgence of its liberated beams; the greeting of birds breaking into sudden song; and the green trees waving their fresh leaves over tower, terrace, and gayer balcony.

I thought, when sailing up the bay of Naples, it would be impossible for any other city or shore to make my heart beat so quickly; but here I found emotions within me, though less deep and dilated, yet equally replete with delight. There was indeed no burning mount, with its cataract of fire, to create awe; no disinhumed remains of perished greatness, to awaken a bewildering reverence; but there were castled steeps, frowning as of old, to impress respect; long ranges of marble palaces, whose builders were in the grave, to excite admiring wonder; and a lofty back-ground, sprinkled with villas, to inspire a sentiment of security and quietude; and which seemed as a shield cast over the architectural magnificence of the spot. Such appeared Genoa, as we first saw it from the sea; a nearer view may perhaps sober the tone of enthusiastic admiration which its first impressions awakened. The most enchanting beauty can rarely stand the test of the thoroughly-informed eye; and I have never met with a city without a deformity in some of its features.

Our anchor had scarcely been let-go, when an old man and his daughter came along-side, and solicited permission to come on board, which was cheerfully granted. The father was blind, and had found a partial refuge from his affliction in the music of his violin. The daughter was young, of a child-like bearing, and accompanied the touching strains of the parent with a voice of expressive sweetness:

'And she began a long low island song,
Of ancient days, ere tyranny grew strong.'

The crew gathered around, in close, wordless audience, as if she had been some sweet seraph, delegated, for some inspiring purpose, to breathe here, for a short time, the melodies of a happier sphere. But as she was not an angel, and of course not exempt from the wants which betide humanity, our crew began to cast about how they might best relieve the bereavements of her condition. They pronounced it an impropriety, bordering on shame, that one so young, so beautiful, and who could sing so sweetly, should be left to want any of the good things of this life; immediately raised a subscription, sufficient to afford an ample competency for many months to come, to her and to her blind father. There is no being in the world so easily moved to acts of charity, as a sailor: He will share his last penny, not only with a needy ship-mate, but with a stranger; with a person he never met before, and never expects to meet again. Almost any amount of money, exceeding perhaps that due the individual members of the crew, might be raised on board one of our ships, in behalf of a plain, simple object of charity. It is necessary, on such occasions, to limit them to a certain sum, otherwise, but few would return home with a shilling in their pockets. Though in truth this would but little affect their pecuniary condition, three weeks after having reached the shore; as this is usually a longer time than is necessary for the sailor to rid himself of all his wages, for three years of hardship and peril.

THE EARTHQUAKE AT MARTINIQUE.

The following description is from the St. Vincent Chronicle of Feb. 14.

Anxious of judging from personal observation of the extent of damage committed at Martinique and St. Lucia, a party of friends embarked from Kingstown on the 28th ult. and after an agreeable but protracted voyage, bore up for Port (or, as it is erroneously, I suspect, written Fort) Royal at 10 o'clock at night on Wednesday, 30th.

No living being opposed our progress; no one greeted our approach. A solitary sentinel on the Savanne merely challenged, as we made our way through tottering streets and encumbered thoroughfares, silent as the grave. Any language of mine is incapable of doing justice to such a scene of absolute desolation; of prostrate porticos, dilapidated mansions, and piles of stone and mortar, eloquent in ruin.

On the following morning and forenoon we repeated our visit, and yet more in detail went over the spots so remarkably striking the previous night; but first impressions retained their force. All the public buildings are either totally destroyed, or so rent or thrown down as to be useless. Whole lines of streets in the meaner suburbs were entombed with the inmates by the falling in of the loftier stone dwellings in their vicinity. But of all the remarkable spectacles in this accumulation of horrors none can vie with that presented by the arched fragments of the convent—the tattered shreds of the old, and the site of what was the new hospital.

This splendid building, but recently completed, which cost $100,000, is entirely razed to the earth. Not a stone remains upon another, and the soil of the open space or yard in the front is white from the dust into which it crumbled with its personal patients, 46 in number, of whom 34 were military. An idea may be formed of the impetus of the earthquake in this quarter; when I mention that between ten and twelve feet in front of the base lie the iron railings which ran along it. Adjoining these masses of shattered planks and strewn fragments is the cemetery burying ground. Here all the killed, after being gathered together from different points and deposited in the dead carts on la Place d'Arms, and that of des Quartres Noirs, were huddled into two enormous ditches, dug for the occasion, which were instantly filled up with quick lime. Some without arms or legs, others wanting an eye or a nose, women, shockingly mangled, were plunged in, without distinction of age, rank or sex.

We found it difficult to obtain the exact mortality. It would appear that about 900 sufferers were dug out of the ruins, and in 500 of these life was extinct. The others were carried to the artillery barracks, fitted up as a temporary hospital, and nothing can be better than the arrangements there perfected. Amputation was resorted to in numerous instances, but none survived the operation.

Government tries to conceal the extent of the calamity in order to reinspire confidence in the colonists; but it admits a loss of 260 dead, and about an equal number wounded. Having been courteously received by his Excellency the Governor, Admi. de Moges, and conversed with his aid-de-camp and various respectable individuals, I shall now detail such further incidents as may probably gratify the curiosity of our fellow citizens.

All are agreed that this awful visitation of Providence was tempered with mercy. If, instead of happening at 4 o'clock in the morning it had taken place a few hours sooner, not a soul could have escaped, as the town was buried in sleep; but occurring when the laboring population had for the most part repaired to their wonted occupations, they, whose houses first fell, owing to the great weight of larger mansions, avoided the fate which engulfed their residences. The greatest fatality occurred in the streets, which being narrow, and built with great strength, were choked up by the falling of misiles, &c. Cases of individual calamity were related to us, pitiable in the extreme.

The first to experience the shock, it is believed, were the seamen of the fleet (recently from Mexico) lying in the roadstead. The vessels bounded as if they had struck on a reef, while a frightful detonation reached their ears, and then a simultaneous shriek from the shore. Within the city the earthquake is represented as composed of three shocks, and its duration to have extended to a period of from forty to sixty seconds. The first two shocks were accompanied by a rumbling noise; then came a vibratory motion and opening of the earth; next an instantaneous thrill, and the work of destruction was complete! The direction of the shock seems to have been transverse. A rush was made for the streets, where almost every individual was seized with stupor, struck by the falling embers, blinded by the dust, or chocked by unwholesome effluvia; and it is not the delusion of fancy, to say that we ourselves were sensible of a still offensive smell among the ruins. Various phenomena were remarked as preceding and following the earthquake—sparks of fire thrown up through the crevices in the earth, the growl of thunder under foot, and the like.

Twenty million francs or more will be required to rebuild Port Royal, if re-built it ever can be; as at present it can only be termed a pile of rent masonry, propped up by beams of wood, dangerous to the passer by. Its population, previous to the fatal 11th of January, was computed at 12,000 souls. The bulk of the survivors have fled to the adjoining country, which has also endured its trials. Those who remain are either functionaries in public employment, or poor people, who still cling to the wreck of their little means. Till more permanent provisions can be made for the citizens, they are encamped under tents, upon the Savanne, one of those agreeable public lounges which the French establish in their colonies, as well as in the towns of the mother country, and which must tend materially to the amusement and the health of the people.

On the same spot Divine service is performed under a canvass covering, but it appeared to be attended by a few male devotees. Every tongue is loud in praise of the Governor and the Heads of Departments, for their incessant zeal, courage, and humanity; and they have been nobly seconded by the military and seamen of the fleet, upward of 1000 of whom landed to dig out the sufferers. But for them, still greater fatality must have ensued, for the native laborers and slaves were either overcome with terror, or refused to give their services; nay, it is even added that a conspiracy existed among the latter to fire the town on the night of the 10th and 11th; and that one incendiary was taken with combustible materials for the purpose. He is supposed to have been crushed under the walls of the prison.

Saint Pierre has likewise suffered but not to an extent compared to the capital. From all accounts, there is reason to believe that the earthquake was fully as severely felt in our own island as any of the neighboring ones; and if I may be permitted to appeal to the natural causes a principal one is to be found in the *Souffriere* which must have acted as a safety-valve for the escape of the imprisoned inflammable matter, the more especially as a strong sulphuric odor was discernible throughout the Charib country some days previous to the catastrophe. Rents in the houses, the total demolition of others, and keystones dislodged, attest, nevertheless, the violence of the shock at St. Pierre, which is built with equal solidity with Port Royal.

NEW LICENSE LAW.

[From the Mercantile Journal.]

A great deal has been said about the difficulty of enforcing the present license law. We believe that the difficulties which have been suggested, have been very much exaggerated—and that there is virtue enough in this community to sustain a constitutional law, devised to promote the moral and physical condition of man. That there will be opposition to this law, we do not doubt—but this opposition will soon quail before the force of public opinion, and the exertions of good and faithful citizens, who believe it to be an important duty to see that it is not openly violated.

The greatest difficulty which the friends of the law have to contend with, is from those friends of temperance, who, while they in one breath denounce dram-drinking and dram-selling, and urge the importance of legislation on this subject—in another declare that this law is not the best law which could be devised and cannot be enforced. They go about creating prejudices in the minds of many individuals against the law, by the cry—the reiterated cry, of 'it cannot be enforced,' 'it cannot be enforced.'

Opposition to this law, and language of this character is to be expected from those who have shown themselves opposed to every measure which can favor the cause of temperance—but it comes with an ill grace from those who have hitherto professed to act with the temperance party, and to wish success to the cause. We repeat it, this course adopted by temperance men, presents the very strongest obstacle to the enforcement of this law. We doubt not that this law can be and will be enforced generally throughout the country, as much as any law to regulate the sale of spirituous drinks can be enforced, notwithstanding the obstacle thus unwisely and unnecessarily interposed by the friends of temperance—but if the temperance men would unite and act together on this subject—if *all* would say that the law, although perhaps not the best possible one, is nevertheless a very good law, and ought to be, and *shall be* sustained, instead of going about, weakening public opinion, and with an ominous shake of the head, and a lugubrious visage, declaring to every person they meet—'we are going too fast and too far—the law cannot be enforced'—it would be carried into full and complete operation, with but little serious opposition.

Marblehead.—The New York Sun has the following paragraph, in a reply to Capt. Marryatt's statement that our naval superiority during the last war is to be attributed to the fact of our ships being manned by British seamen:

Our readers know, (says the Sun) as every American ought to know that two thirds of the crew of the Constitution when she captured the Gurriere, were Marblehead fishermen—a race of men who have ever stood by their country in its darkest hours—who in that dreadful night when even Washington seemed to despair of the holy cause in which he was embarked, and passed upon the bank of the Delaware, uncertain and desponding—dashed boldly into the raging torrent, and by their exertions secured the passage of the whole army. When the ocean closed over the ill-fated Wasp, and her gallant crew, sixty five families in Marblehead were bereaved of parents or children. And so will it ever be. Whenever their country demands their services, the fishermen of Marblehead, Cape Ann and Cape Cod, will be foremost to obey the call whether on the land, or on the sea.

For Star gazers.—Our evening sky now presents, when clear, an exhibition of Stars unusually interesting and magnificent. At half past 7 o'clock, let the observer take a station where his view of the sky will be unobstructed, looking toward the southern hemisphere. In the west he will easily recognize the planet *Venus*, by her dazzling brilliancy; and a little below her, to the right, he will see *Mercury*, now at his greatest eastern elongation from the sun, and as well on this, as on account of his high northern declination, most favorably situated for observation. The light of Mercury is feeble compared with that of Venus, yet that planet is rarely seen so distinctly as at present.

In the South, not far from the meridian, *Sirius*, the largest of the fixed stars, affords an object hardly less attractive than Venus, and may readily be distinguished from all the neighboring stars, by its white and sparkling light; and directly west of Sirius, will be seen *Orion* one of the largest and most beautiful of the constellations. Carrying the eye toward the left, the spectator will recognize *Mars*, shining in the southeast, at a high elevation, and readily distinguished from the stars by his fiery red hue, as well as by his greater magnitude. In the eastern sky, *Jupiter*, at present nearly at the period of his greatest brilliancy, forms a striking counterpart to Venus, in the west.—*New Haven Herald.*

Substitute for the Sun.—The newly invented light of M. Gaudin, on which experiments were recently made at Paris, is an improved modification of the well-known invention of Lieutenant Drummond. While Dummond pours a stream of oxygen gas through spirits of wine, upon unslaked lime, Gaudin makes use of a more etherial kind of oxygen, which he conducts through burning essence of turpentine. The Drummond light is 1500 times stronger than that of burning gas; the Gaudin light is, we are assured by the inventor, as strong as that of the sun, or thirty thousand times stronger than gas, and of course ten times more so than that of the Drummond. The method by which M. Gaudin proposes to turn the new invention to use is singularly striking. He proposes to erect in the island of the Pont Neuf, in the middle of the Seine and centre of Paris, a light-house, five hundred feet high, in which is to be placed a light from a hundred thousand to a million gas pipes strong—the power to be varied as the nights are light or dark. Paris will thus enjoy a sort of perpetual day; and as soon as the sun of the heavens has set, the sun of the Pont Neuf will rise. —*Mechanic's Magazine.*

Internal Communications between New York and Pennsylvania.—A committee of the Legislature of Pennsylvania, appointed at their late session, consisting of Mr Penrose, Speaker of the Senate, and Messrs Purviance and Kingsbury, have arrived at Albany for the purpose of consulting with the constituted authorities of New York, in relation to a connexion between the north branch of the Pennsylvania Canal, and the New York Canals, through the Chenango and Chemung Canals. They have made a communication to Gov. Seward, which has been submitted by him to the Legislature, with a recommendation that such measures may be adopted as are required by the comity due to the State and Legislature of Pennsylvania, and by the interests of their own State. The advantages of such a channel of intercommunication would be sufficiently obvious, if they applied only to the ordinary communications between adjoining States. But they appear the more striking when we consider the facility which will be afforded by it to the exchange of the natural products of the two States—the salt and plaster of New York, for the coal of Pennsylvania. A joint resolution was adopted by the two branches of the Legislature, for the appointment of a committee, consisting of three members of the Senate, and five of the Assembly, to confer with the delegation from Pennsylvania, on the subject of their mission.—*Daily Adv.*

NEW JUVENILE BOOKS.—JOSEPH DOWE, 22 Court Street, has in press and will publish in a few weeks, a good variety of Juvenile Books—suitable for Sabbath School Libraries.

6w april 13

THEOLOGICAL WORKS.—The complete works of Andrew Fuller—Robert Hall—Dr Bedell's Sermons, &c. Scotts and Henry's Commentaries—Life of Christ and his Apostles, Campbell's Four Gospels—Macknight on the Epistles, Doddridge on the New Testament, for sale, at a low price by JOSEPH DOWE, 22 Court St. m23

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ALGEBRA.—Grund's Exercises and Key, and Grund's Algebraic Problems, &c.

HISTORY—Parley's Book of the United States; do First, Second and Third Books; the Historical Class Book; Hildreth's Views of the United States, and Sequel to do; Outlines of Chronology, ancient and modern.

GEOGRAPHY.—Goodrich's Outlines of Geography and Atlas; do Universal Geography; Woodbridge's Geographical Copy Book; Blake's Geography for Children.

ASTRONOMY.—Grund's Popular Astronomy; Parley's Sun, Moon and Stars.

CHEMISTRY.—Grund's Elements of Chemistry, stereotype edition.

PHILOSOPHY.—Abbott's Little Philosopher; Grund's Elements of Philosophy. Sullivan's Moral Class Book.

CEOMETRY.—Holbrook's Easy Lessons; Grund's Plane and Solid Geometry.

WRITING.—Noyes's System of Penmanship; Marshall's Writing Books, 4 parts.

BOOK-KEEPING.—Walsh's Book-keeping; Marshall's Public School Account Book, 2 parts.

DICTIONARIES.—Worcester's Comprehensive, and do Elementary; Johnson's and Walker's improved by Todd.

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Teachers, School Committees, &c., are requested to give the above books an examination.

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april 13 BENJAMIN, H. GREENE.

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Extract from the North American Review for October, 1837.

'The story is one, simple and unembarrassed; with just personages enough to carry it clearly through, and each performing with directness and force precisely the office which falls to him in bringing about the catastrophe. There is great skill and merit in this. It is so different from the violent strainings after effect by which some have thought to make a display of power, that we have been quite *refreshed* we would say if we dared use that word:—at any rate, the quiet progress of the story without any parade of power, is a sure indication of true power which does its work with simplicity and self ignorance. We are inclined to apply to the Author, what Stuart the artist said of a young painter, 'that young man does not know how well he has executed this.''

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a20

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